

# THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION



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## Contributors to This Issue

### Sister Mary Clara

Sister Mary Clara needs no introduction to our readers.

### Rev. James Edward Payne

Father Payne is a member of the faculty of Loretto Academy, El Paso, Texas, teaching religion, sociology, and English. He teaches sociology also at the Hotel Dieu School of Nursing. Father was educated at Regis College, Denver, Colo. (A.B.), St. Thomas Seminary, Denver (M.A.), and at Catholic University of America and Texas Western College for training in education. While he has held his present teaching position for five years, he has also taught religion in grade school.

### Sister Anne Maureen

Sister Anne Maureen, after graduating from State Normal School in New Britain, Conn., taught in the public schools for several years. She is at present teacher of ninth grade in her school. She holds a B.S. from St. Joseph College, West Hartford, Conn.

### Rev. Kenneth Morgan

Father Morgan spent six years at Cathedral College Preparatory Seminary, Brooklyn, N. Y., studied philosophy for two years at the Seminary of the Immaculate Conception, Huntington, N. Y., and spent four years at the North American College, Rome, attending Gregorian University from which he received a Licentiate of Sacred Theology in 1937. He has been parish priest and moderator of the Confraternity of Christian Doctrine in a number of both large and small parishes in the diocese of Brooklyn. Since 1945, he has been associate diocesan director of the Confraternity of Christian Doctrine. He has contributed to the *Family Digest* on marriage preparation, and various articles to the *Brooklyn Tablet* on sex education in public schools and on marriage preparation. He states that his most valuable experience of released time was acquired at Mt. Carmel parish (Brooklyn), where he had charge of released time instruction program attended by 1,250 children from ten different public schools. In his present capacity he has been responsible for the religious vacation center program. He has been moderator of conferences for engaged couples and has helped in organizing forums on marriage for single men and women. He has also helped in the Newman Club program, and has spoken at national and regional congresses of the Confraternity.

### Sister M. Petrella, O.S.F.

Sister M. Petrella, who teaches at St. Andrew School, Delavan, Wisconsin, gives us an insight into Francis Thompson.

(Continued on page 540)

# *The N.C.E.A. in New Orleans*

By Paul E. Campbell

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## **HOLY FATHER IMPARTS APOSTOLIC BLESSING**

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**T**O the delegates gathered in New Orleans for the forty-seventh annual meeting of the National Catholic Educational Association, April 11-14, 1950, came the paternal apostolic blessing of the Holy Father. The message, addressed to His Excellency, the Most Reverend Joseph Francis Rummel, S.T.D., read:

The Holy Father, gratefully acknowledging your message of filial devotion, pledges his prayerful remembrance of the National Catholic Educational Association as it assembles in the city of New Orleans for its annual convention. His Holiness wishes that this message be conveyed to the Association through Your Excellency and through Archbishop John T. McNicholas, O.P., its President-General. Further, the Holy Father cordially imparts to the Association, to its officers and to its members, as well as to all delegates assembled for this forty-seventh annual meeting, his paternal apostolic blessing and a pledge of divine guidance for most fruitful deliberations.

Archbishop Rummel was the celebrant of the opening Pontifical Mass, and His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, delivered the sermon. The students of Notre Dame Seminary and Xavier University, New Orleans, sang the Proper of the Mass, and hundreds of negro children joined with white children in a choir of 2164 members to sing the responses to the Mass. The Most Reverend Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, occupied a place of honor on the stage, and negro delegates mingled in the crowds as they wished. The Bishop is colored. Besides Cardinal Stritch, Archbishop Rummel, and Bishop Kiwanuka, several other prelates were present at the opening Mass or some of the convention sessions: the Most Rev. Richard O. Gerow, Bishop of Natchez; the Most Rev. Jules B. Jeanmard, Bishop of Lafayette; the Most Rev. Charles P. Greco, Bishop of Alexandria; the Most Rev. L. Abel Caillouet, Auxiliary Bishop of New Orleans; the Most Rev. Thomas J. McDonnell, Auxiliary of New York; the Most Rev. Thomas J. Toolen, Bishop of

Mobile; the Most Rev. William T. Mulloy, Bishop of Covington, Ky.; the Rt. Rev. Sylvester M. Killeen, O. Praem., Coadjutor Abbot of St. Norbert Abbey of the Canons Regular of Premontre (Premonstratensian or Norbertine Fathers), West de Pere, Wis.; and the Rt. Rev. Columban Thuis, O.S.B., Abbot of St. Joseph's Abbey, St. Benedict, La.

"We hail with joy," said Archbishop Rummel in his address of welcome, "the timeliness of the theme which has been selected as the guiding inspiration for this convention, namely 'Education for International Understanding.' For well-nigh half a century such an understanding has been lacking, if indeed it ever existed at all. Certainly the forebodings that preceded World War I clearly indicated jealousy, rivalry, discord and strife rather than a common basis of understanding among nations. The end of that war brought changes in the form of government and in territorial boundaries and gave us the League of Nations, but it failed to give assurance of either peace or understanding. . . . Truly there is need of education for international understanding based on Christian principles and ideals, clear understanding of the true meaning of democracy, understanding of human rights that are God-given and not man-made, human rights that must be respected and guaranteed within the ambit of each individual nation from the largest even to the smallest and safeguarded beyond the borders of all States, nations and peoples throughout the world. The need of such an understanding is above question or challenge; its selection as the leading theme of this convention promises a service of incalculable value to the leaders of our nation who direct its internal policies and legislation and who today are in almost a commanding position of responsibility for guiding the welfare of the world at large."

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## **PRESIDENT TRUMAN SENDS MESSAGE**

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In his letter of April 4, 1950, to Archbishop McNicholas, president of the Association, President Tru-

man commended the appropriate and timely theme and spoke of education for international understanding as indispensable for the attainment of a stable and enduring peace among nations. "What the government has been doing since the close of the war," wrote the President of the United States, "is all part of the larger concept of education for international understanding. We have labored to make the United Nations a vital organization, known and understood by our citizens; our best national talent has worked continuously with UNESCO and with the program of the United States National Commission for UNESCO. The Economic Cooperation Administration has been a great experiment in helping men to live with dignity; the Point Four Program, aimed at aiding underdeveloped areas abroad, is based on this same premise. . . . These government programs have their ultimate inspiration in the profound religious truth that people everywhere are brothers under the Fatherhood of God. Peace among nations cannot be achieved by governments alone; international harmony must be a conscious choice of millions of individual minds. This choice must represent a firm determination to strive, not for a perfect agreement of opinion everywhere, but for an honest and charitable adjustment of differences so that men can live together in that harmony of spirit which must characterize the human family." The delegates were deeply grateful for this heartening message.

#### **CARDINAL STRITCH KEYNOTES CONVENTION**

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In his keynote address, Cardinal Stritch of Chicago told the 7,500 delegates that "to go beyond the mere teaching of religion and guide and exercise the child in the practice of it is as much a part of the curriculum of the Catholic school as the catechism class." He added that "we must do more and more to instill the realization of a right world brotherhood. . . . It is God's plan that we must live in this life in society with our fellow-men. This society must be understood in all its wideness to avoid a narrowness which ultimately contradicts the very notion of Christian brotherhood. Notwithstanding the aberrations and pure imaginings of certain anthropologists, it is a fact that there is a unity in the human race. God created Adam and as from a common father, all men come from Adam. The enlightened citizen must understand that he is a brother of the tribesmen in deepest Africa and that he has something in common with him. Without forgetting right gradations in justice and charity in our schools, we must do more and more to instill the realization of a right world brotherhood. Tragically we see in our day that a want of this realization has brought catastrophe after catastrophe. . . . Our very prayer for the coming of the Kingdom of Christ in the whole world expresses our sane notion of living in peace and brotherhood with all peoples."

The speaker stressed the fact that the child is destined to be a citizen of his country. Patriotism, a phase of the virtues of justice and charity, teaches him to love his country, to be willing to make every sacrifice for its defense and well-being, to strive strenuously for the good of his country, to stand for the good in our national life and to oppose what is bad, to speak out in defense of rights, and to oppose what is contrary to our traditions and tenets. "Democracy loses its excellence when citizens forget their personal responsibility. . . . We make the world better when we try in virtue to make our neighborhoods better." Nor can we forget the first unit of social life—the family. "A sane and right home discipline and home pride must be inculcated and the native rights of the family defended. Often and often the picture of the Holy Family of Nazareth must be presented. Even the school duties of the child must be explained as in the main family duties. All this with the constant repetition of the child's personal inescapable responsibility to God must go through our whole work in our schools."

The Cardinal concluded his address with high praise of the work of our teachers in the Catholic schools. The thousands of teachers who sat before him carried home inspiration to labor without stint in the work of leading little ones to God. "The work which you are doing is so important," he said, "that it would be almost impossible to overstress it. It is a quiet work. There is nothing spectacular about it. Day after day you spend yourselves in it. There before you, you have these children in your class. They are realities. You must do your utmost for them. Your inspiration is that they are sons of God and that the opportunity you have in the classroom will never return. There you are the co-adjutors of their parents and a great Pope has called parents co-workers with Almighty God. You know that in these children there is the call to heaven after holy lives here on earth. You see in them the Church of tomorrow. From among them there will come priests and Sisters and missionaries. The country you love so deeply depends on them for its future well-being. Here is your work. Here is your opportunity. We appreciate what you are doing and doing well. Without you, we would be at a great loss. It is good that you came here in this convention to discuss, to listen, and to learn that you may better minister to these sons of God in the classroom and through them make this troubled world better and more pleasing to God."

#### **COLLEGE AND UNIVERSITY DEPARTMENT**

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In his keynote address to the college and university department, "The Papal Program for Peace and International Understanding," Bishop Mulloy of Covington, Kentucky, outlined the papal peace program as a basis for education toward international understanding. This



program, he declared, begins with the individual and proceeds through the structure of national and international society. It is a program for all, Catholic and non-Catholic alike, because it rests on the principles of the natural law.

"The state," said Bishop Mulloy, "as well as the persons who compose it, depends upon God as the first cause; it is under obligation to obey His laws and to respect His authority. In order that a truly international peace be attained, humanity must be educated in the moral principles of the Gospels and in the doctrine of our Redeemer."

The Rev. Edward B. Rooney, S.J., of New York, took up the subject: UNESCO and the Catholic College. He called the attention of the delegates to the fact that the United States was one of the first nations to ratify the constitution of UNESCO, and to implement one of its most important articles by setting up our national commission for UNESCO. He exulted that the unfortunate monograph of Julian Huxley, the first director general of UNESCO, was never given any official recognition by the authorities of UNESCO. Huxley's materialistic ideas were thoroughly refuted by the very preamble of UNESCO's constitution, and Jacques Maritain, at Mexico City, in 1947, completely undermined and exploded Huxley's so-called philosophy of UNESCO. "Since wars begin in the minds of men," we read in the preamble to which he refers, "it is in the minds of men that the defenses of peace must be constructed; that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war; that the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races; that the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfill in a spirit of mutual assistance and concern; that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind. For these reasons, the states parties to this constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purpose of mutual understanding and a truer and more perfect knowledge of each other's lives. . . ." Father Rooney called the above declaration

the real philosophy of UNESCO, and he supplemented it with the statement of UNESCO's purpose as given in article I of its constitution: "The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations."

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#### COLLEGES, UNIVERSITIES CAN AID WORK

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The speaker then proposed this question: How can Catholic colleges and universities participate in this work of UNESCO? He answered: "I should say that the very first way would be by learning all they can about UNESCO, its organization, its objectives, and its program. Secondly, they can cooperate by transmitting this knowledge to their students both by emphasizing it in course work along with studies of other international cooperative agencies, especially U.N., and by encouraging extra-curricular activities that deal with international understanding. Thirdly, they can cooperate by a reexamination of the curriculum and of the various college courses in the light of the papal peace program and the UNESCO program. I sometimes wonder just how international-minded, how world-minded, our students really are when they leave us with their A.B.'s and their B.S.'s. And I wonder, too, how much of the real Catholic—in the sense of universal—spirit they have grasped while they sat at our feet. Are we not, partially, at least, responsible for the narrow outlook of their minds? These and similar questions you can ask yourselves. The answers may be suggestive of means for implementing the programs of UNESCO and of the world's greatest Unescan, Pius XII. . . . Pius XII, the Pope of peace, has pointed the way. If we follow along the way that he has pointed, if we take seriously the papal program of peace, we will be doing the most effective work possible for UNESCO and for international understanding."

Dermot MacDermott, British consul in New Orleans, was one of six consuls who took part in a special panel discussion on international understanding. Mr. MacDermott said: "The Catholic Church, as a temporal institution and a human organization, in addition to its spiritual body, can be the salvation of the world. Patriotism has degenerated and largely has superseded Christianity as the religion of the Western world. The plague of civilization since Charlemagne has been excessive nationalism, excessive parochialism. The unity and universality of the Catholic Church give it a unique opportunity to solve the problems of state idolatry."

*(Continued on page 513)*

# RELIGION

## In the Primary Grades

By SISTER MARY CLARA

*St. Joseph Cathedral School, Asylum Avenue, Hartford, Connecticut*

LAST SEPTEMBER hundreds of little five-year-olds walked into our kindergartens. Some in tears, more with cheers. Each one came ultimately that he might grow as did Christ, "in wisdom, age, and grace." Each one is a composite of body and soul. Each is also a child of Adam—redeemed by grace, it is true—nevertheless, we cannot proceed on the assumption that the child can do no wrong. Obedience is an act of choice. The will must be trained to obey and follow the better choice.

Education for these five-year-olds is not just beginning as they step over the threshold of the school; they have already passed through a very important phase of this process. Each one as he enters school is at a different stage of development. Each one has different innate qualities, characteristics, and capacities. Each one's previous environment differed; yet each one must be met by his new teacher at his present stage of development and brought on from there. In other words, if we propose to guide the growth of these children we must know in general the stages of child development in relation to his physical, intellectual, emotional, and social growth, and then discover how each child measures up to what psychologists consider the standard.

### RELIGION GIVES PURPOSE TO ALL ACTIVITY

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At this point that much over-worked term, readiness, will help to clarify things. When a child has completed or accomplished the requirements of one of the stages of development he is ready and eager to advance to the next with an assurance of success. For example, when a little tot has kicked around, crept around, and pulled himself up to standing position, he is about ready for the next stage—walking. There is an orderliness of growth and successive stages of development. This is living and growing as God planned it. It is a slow process, in fact, it takes a life time.

Let us go along through the kindergarten program to see how it provides for this growth and development through a continuous and progressive series of experiences, remembering that religion is the all-over pattern which penetrates each phase and gives a purpose to all activity.

The entire atmosphere of the kindergarten room is both inviting and challenging to the child. As the young neophyte is ushered into the kindergarten he sees many things which make him feel very much at home. The furniture is his own size. Pictures are hung low enough for him to see. The equipment is planned to provide for individual differences. Picture books become a refuge for the timid child. The Judy puzzles present a challenge to one of the venturesome type. Fingerpainting holds a fascination as a medium of self-expression where success is certain. Trucks and boats give purpose to block play. Dolls and carriages provide for imitative play and group activities.

Here is the opportunity to note individual differences. Peter sits in a corner. He is not ready for social contacts. Sue flits from one thing to another. She can not concentrate on any one thing. David starts several puzzles but finishes none. The teacher is an onlooker during this period but she is not idle. Here is her opportunity to note individual differences and to provide experiences on the level of what the child already knows, appreciates, and enjoys.

The kindergarten teacher has a tremendous responsibility. She must take forty or fifty and in the case where there are double sessions possibly one hundred children and plan experiences suited to their present stage of development and capable of stimulating further growth so that each child may live fully according to his abilities and capacities. Accurate observation over a period of time will give the teacher some indication of the child's state of readiness for new knowledge and more difficult skills in all subjects. For our present purpose we will consider readiness for religion and the development of religion as a subject in the kindergarten and the first three grades.

## CHILDREN EAGER TO LEARN OF GOD

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Those of us who have had the privilege of teaching the very young child can attest to the fact that he is not only ready but eager and anxious for God and the things of God. God made each child for union with Himself and even the youngest Christian being is capable of this spiritual union. Considering the infinite care with which God provides for the child's physical growth and development, we can not but think that He was equally generous in providing for the child's spiritual growth.

The child's early spiritual life is lived well below the surface—a secret from us—and though to us vague, it is to God, most clear and precious. This inner atmosphere of love and loveliness shines forth as the child begins to give expression to his thoughts, feelings and desires.

During his preschool days the child gains some knowledge of God from stories of our Lord and our Lady. He learns the sign of the cross and brief prayers such as: God bless Mother, God bless Daddy. He sees religious pictures and the crucifix in the home. He is enveloped in an atmosphere of love. Mother and father love him and provide for his every need. They tell him of Someone else who loves him even more and who can better provide for his needs. Love, therefore, constitutes the main theme of our religion program which consists primarily in feelings, attitudes, and appreciations. Knowledge is necessary to bring about these desired results, but it does not act as a measure of the child's religion.

### STORIES LEAD CHILDREN TO LOVING ADMIRATION OF JESUS

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To impress the child with the kind and loving personality of Jesus as man and His omnipotence as God, it is suggested that the stories of Jesus blessing little children, Jesus stilling the storm, the cure of the lepers, the raising of the widow's son, and the healing of the blind man, be told first.

Having thus established attitudes of loving admiration of Jesus and aroused a curious interest for further knowledge we follow with the story of creation and the fall of man to give explanation for the nativity—why God became man. Man fell from grace. He disobeyed God. Something had to be done so that men could again be friends with God. Jesus came on earth to show men what they must do to be friends with God. We follow along with stories of the Annunciation, Visitation, and Nativity which brings us up to Christmas.

In preparing these stories, whether for kindergarten, first, second, or third grade it will be helpful to keep a number of points in mind. Our work is of a supernatural nature. We are dealing with little souls which

are in direct contact with God. It is His work. We are only the means through which He wishes to communicate with these little children. We should do everything in our power to improve our usefulness as instruments in order that we might communicate His message with accuracy and conviction.

Ever mindful of the child's growth pattern we plan our stories to meet him at his present stage of development. We progress from the known to the unknown. The vocabulary used must be within the comprehension of the child. This does not mean, however, that new words must be avoided. There must also be provision for growth and for individual differences within the group. New words may and should be introduced with explanation and repeated in a variety of ways. For example, the word *centurion*. The child has some conception of the meaning of the word captain. A captain is a leader or a boss of a group. A centurion is a captain who has charge of one hundred soldiers. Use the term *centurion* each time reference is made to that certain individual. Let some child point to the picture of the centurion in the illustration.

Much activity and conversation gives emphasis to the facts of the story and provides repetition for those who did not get it the first time. Long stories are burdensome. Too much detail is confusing. Here again, we must consider the child's physical development and his limited powers of endurance.

All the techniques for good story telling should be utilized. Make it real. Let them see it and feel it as well as hear it. Most young children have well developed imaginations. They can hear the horse's hoof beat along the path as Jairus mounts his spirited steed and races over the hills in search of Jesus. His little girl is dying. He must hurry or it will be too late. Illustrations and pictures help to sustain the child's interest. If possible get large illustrations that all can see. The ideal method would be slides to illustrate the story.

To make new knowledge functional some practical application should be made. In the case of a very young child the change in his conduct may not be evident until he has received a number of impressions. He is growing in appreciations and attitudes. Learning does not occur with dramatic suddenness. It is a slow process.

### SPONTANEOUS DRAMATIZATION EFFECTIVE

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Dramatization when done informally and unpracticed brings the story right into the child's pattern of life. Spontaneous dramatization is very effective. Try it with the cure of the centurion's son. A mother once told how her little girl managed to get the whole family playing the stories that she had heard in school. Think what that did to make religion functional for every member of that family!

Music, as we all know, is a very effective means of giving expression to the sentiments of the soul. Singing has been described as an inner completeness made manifest in outward loveliness. Through music the child gives expression to his sentiments of adoration by singing the praises of God in simple chants, in hymns of thanksgiving and expressions of filial piety and love. Try singing "Silent Night" or playing it on the phonograph after you have told the Christmas story.

In each grade level a conscious effort should be made to plan subject matter to correlate with the liturgy as it occurs in the ecclesiastical year. If only we could get our students to realize the significance of the liturgy, active participation would follow.

Liturgy, as we all know, signifies the worship rendered to God by the Church in the name of the entire Christian people. It is the life of Christ reproduced in the liturgical cycle and rendered efficacious by active participation of the faithful in the holy mysteries. "Active participation in the most holy mysteries and in the public and solemn prayer of the Church," said Pope Pius X, "is the first and indispensable source of the true Christian spirit."

How does this affect our little five-year-old Christian?

If our religion lessons are alive and closely associated with the spirit of the Church, Christmas will mean the coming of Christ, not Santa. Halloween will be the eve of All Saints, not a night of destruction. Easter will mean that Jesus Christ came back to life, not just a time when we get new clothes and candy eggs. For kindergarteners the stories of the life of Christ follow through to the descent of the Holy Ghost and the growth of the Church. We become acquainted with the saints as their feasts occur.

May is our Lady's month. We erect our little altar in the classroom and encourage the children to do likewise in their homes. A mother once told how her child gathered flowers for each member of the family to carry as they marched in procession to the little shrine of our Lady. There they deposited the flowers and knelt for family prayers.

The Christian life includes belief and practice. During his stay in the kindergarten the child has grown in the knowledge of God by "looking at and listening to His Son" and by investigating the reflection of His perfections as manifested in the beauties and wonders of nature. His development has been on a horizontal plane. He has been the receiver, storing up motivation for the vertical development of service.

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#### **FIRST GRADER TRIES TO BE A LITTLE MAN**

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Now he is six years old. He has reached another milestone in the progress of his development. Physically the first grader is ready for bigger jobs. Independence is his characteristic mark. Emotionally he tries

to be the little man. He bites back the tears rather than cry when he is hurt. His likes and dislikes have taken on a fairly definite pattern. Socially he manifests a desire for companionship and group play. He is curious about others. Intellectually, the six-year-old has a fund of knowledge upon which to build. He is ready and eager to see how it works. How does all of this fit into the first-grade religion program which includes a better understanding of the life of Christ, a knowledge of the Sacrifice of the Mass, and the development of the virtues practiced in the daily life at home, in school and at play?

Here again we present the stories of the life of Christ and of the saints but with an added purpose, that of studying the virtues. The child is encouraged to be kind because Christ was kind. Saints pleased God by their kind acts. We please God when we are kind.

Prayers in the first grade follow a set form. We learn to pray as Christ taught us in the Our Father. We repeat what the angel Gabriel said in the Hail Mary. We mention all of the things we believe about God in the Apostles' Creed. In the Act of Contrition we admit our mistakes and ask for forgiveness.

The first grader is beginning to realize that what he does affects others. Interests and responsibilities go beyond his own little self. Life is becoming a continuous interweaving of relationships.

For some time now the six-year-old has heard the members of his family speak of the Church. Perhaps mother has taken him to church for a visit. Perhaps he went at Christmas time to see the crib. He is interested now and wants to learn more about the Church.

From September to January he learns the significance of various parts of the church. He learns to take holy water, to genuflect, and show courtesy in God's house. He studies the statues and windows, and learns the purpose of confessionals and the baptismal font. He learns to follow the way of the cross. Following the liturgical seasons the child will note the subdued tone of Advent and gladness of Christmas, the penitential spirit of Lent and the joy of Easter. With this knowledge of the externals of worship and some appreciation of its significance, it is quite possible that the child is ready to study the Mass.

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#### **LEARNING TO ATTEND MASS**

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If the child can be made to realize that all people must go to Mass because God wishes people to come together to pray to Him rather than emphasizing attendance to avoid mortal sin, results will be more lasting. If we all pray together in the same place, at the same time it is best for us to say the same prayers and to do the same things together. We are going to learn some of the prayers that the priest says so we can pray with



him. In church we are like one big family and the priest is like the father. That is why we call him Father.

As we study the important parts of the Mass using one of the many Mass books prepared for little children or making up our own, the children will learn the four reasons why Mass is offered. During the study of the Mass we must be on our guard against overburdening the child's mind with too much detail. A very brief and simple explanation of the main parts of the Mass is about all these little people are able to handle. Through consistent use of uniform Mass books these first-graders will very likely be able to follow the Mass independently by the close of school in June.

Throughout his experiences in kindergarten and first grade the child was storing up knowledge of God as a loving Father and a beneficent Provider. His attitude of love and gratitude were taking shape. Now in the second grade he is introduced to the idea of God as a source of all law. Man alone of all creation can choose. He alone can serve God knowingly, consciously. He alone can choose not to serve God. When man chooses to abide by God's laws and do good, he becomes virtuous. Good acts when repeated in accordance with God's laws become virtues. The study of the virtues forms the principal part of the second grade religion course, beginning with the virtue of religion whereby we worship God by faith, hope, and charity, by prayer and sacrifice.

Here is where we must check and recheck on the child's present stage of development, especially emotional development. We cannot build a tower of virtue on the turbulent spirit. We cannot expect the child to be calm and peaceful with his neighbor when rebellion rages inside. The supernatural is built on the natural. We must try to make virtue possible and not be too quick to blame when results are not forthcoming.

#### CHILDREN DEVELOP AT DIFFERENT RATES

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One more milestone has been reached as the child enters the third grade. From our daily experience with children we know that all children do not develop at the same rate. Neither does one child advance with the same rate of speed in all phases of development. Even concerning spiritual development the *Imitation* tells us, "All have not the same difficulties to overcome." Here in the third grade we have the opportunity to check and catch up.

The topic or general theme for each grade level though differing in specific content should become unified as the child learns to make his knowledge the basis for Christian living. At this stage the child must recall and build upon his former knowledge as he proceeds to the

study of God's greatest gift to man—the gift of grace, the gift which lifts him to the supernatural life of God. He recalls the fall of man and the consequent effects of original sin. Through the study of the mysteries of the Incarnation and Redemption the child begins to realize what tremendous things God has done to make the supernatural life possible for us.

Our concentrated efforts in the third grade are focused on learning how we share in this supernatural life of grace. Through the study of the Mass and the sacraments the child becomes conscious of the Church as the chief agent through which we receive grace. The child is no longer a spectator or an inert receiver of God's gifts. He is a part of the Church. He has become a member through Baptism. He becomes an active participant through the Sacraments of Penance and Holy Eucharist.

At this point it is important to emphasize the fact that this life of sanctifying grace will increase in his soul by his own coöperation with God by assisting at Mass, by receiving the sacraments and by prayer and good works. Let me hasten to add that all that is done with the intention of pleasing God is meritorious. We please God and gain grace when we play and sing. It is of extreme importance to emphasize these points in order to fortify the child against the fallacy of secularism which attempts to undermine the very foundation of Christianity by separating religion from living. Religion for us is the very basis of living. Our lives have meaning only in reference to God.

Following the study of religion through the first four grades we see how closely the development of the spiritual is linked with physical development. One depends upon the other. It is for us to keep the learning of religion within the range of the child's present stage of development. We know what happens when we try to feed a child too much or too fast. The identical thing happens when we overburden him with religion. He cannot possibly assimilate it. Remember always, body and soul form one unit. They live together, work together, and develop together.

Books, pictures and other type of practical aids are good and can stimulate the learner but for the most part we must work out our own techniques and methods of reaching the child. We will be better able to help the child when we know the child better. We must use every opportunity to expand our usefulness and to become more skilled in this most important art of teaching—not just religion but Christian living. It is a noble work and calls for nobility of spirit. It calls for a generous spirit; one that gives without counting the cost; one that gives patiently and persistently even when results are not forthcoming. Our work with young children is that of a planter. He does not get results until the harvest time.

# THE MASS TRANSLATED

## Into Catholic Education

By REV. JAMES E. PAYNE, M.A.

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TO CATHOLIC educators has been given the apostolic vocation to assist the Church in her God-given mission to guard and transmit the divine heritage of eternal truth. This most sublime of human endeavors must reach out and orientate into full conformity with Catholic faith all branches of knowledge. According to Cardinal Hayes, "The most stupendous and awe-inspiring facts of humankind are the Creation, the Incarnation, and the Redemption. The contemplation of these historic events in the mystic drama of the Mass opens up the supreme university of thought, research, and study, of the uncreated as well as the created, the spiritual as well as the material, the supernatural as well as the natural."

The unfolding of this mystic drama of Calvary before our very eyes reveals uniquely the unfailing and inexhaustible gratuity of the God-Man—the Teacher par excellence of mankind—and the utter weakness of His faltering disciples, ourselves.

In the hopeful, pleading *prayers at the foot of the altar* we show that we realize our unworthiness to approach the altar of sacrifice, and we poignantly confess the multiple inadequacies, inconsistencies, and failures that arise from our fallen nature and from our culpable defects. These weaknesses may permeate us because we have not adequately realized the sublimity of our divine vocation to lead others to the heart of Christ by our steadfast, heroic, appealing example. Perhaps we have lost sight of the fact that in Him alone can we find lasting inspiration and help. We are confused because we have neglected the goal of education, preparing each child for earthly and heavenly happiness. We are perplexed because we have employed merely natural motives and means to accomplish a task whose nature is of supernatural origin and destiny.

*The prayer said while ascending the altar steps*, an old Roman collect, continues the thought of self-purification but it is interwoven with a spirit of eagerness in accepting the challenge to become a loyal participant in extending the kingdom of Christ. Momentarily, we re-

flect that the good we accomplish will be in proportion to our intention, effort, and coöperation with God's grace. At this point we ask to be delivered from petty jealousies, professional and personal. Henceforth our personalities and talents will be used as humble instruments to radiate Christ to those about us.

*The kissing of the relics* is reminiscent of the illustrious ones before us who are now members of the Church Triumphant because of their conviction in following and in fighting unto their own death for Christ. Ours is the hidden life within the confines of the demanding classroom, but our effects are so important and potent that they extend into eternity itself. Our slow martyrdom consists in dealing with monotonous routine and with the inconsistencies of fallible human nature. The teaching of the true, the good, and the beautiful must be valiantly carried along amidst a world of contradictions that is rapidly becoming forgetful of God and His supremacy over the hearts of men. The social service that we perform must embrace the vigilance of all that which concerns the integrated well-being of the students. Our work necessarily demands extraordinary patience and well-balanced vision.

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### WE BUT PLANT THE SEED

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The results of our work will not be immediate. We plant the seed but it may be years before the fructifying process becomes a reality. What we teach today may not become significant for the individual until years later. Our true achievements are immeasurable because they are intangible. They consist of attitudes, perspectives, in general a philosophy of life; therefore, our end in education is the integration of the supernatural with the natural.

*The Introit* is the inspired motto that exemplifies the spirit of our manifold activities throughout each indi-

vidual day. Unless the unction of Christ pervades our being, our efforts are vain. The most elaborate and scientific approach to education is mockery unless it is a stepping stone Godward.

At the *Kyrie Eleison* we beg for mercy from God because of the manner in which we have impeded His glorious work. As we ask mercy and reconciliation we must be gracious in forgiving others. Students irritate us mostly through thoughtlessness, not through malice. They lack emotional and intellectual maturity, hence we must bear with them kindly and patiently. Sometimes we expect the impossible from them and are vexed because of our vanity or smug complacency. Sarcasm defeats our relationship with them. We must be firm, consistent, and elevating in our contacts with them. Above all, we must be just in so far as it is personally possible. Popularity is no criterion of educational success; in fact, it may manifest a stepping down from the esteemed professor's chair to the lower rung of mob psychology. Justice and charity must be practiced toward each individual student, regardless of the person or the race.

Our duty to each must be considered sacred. We must take into account the mental chasm that exists between the teacher and the learner. Essentials must be emphasized. Provision must be made for individual differences. Special attention must be given to the slow pupil. The advanced one must be constantly challenged. The problem child must be met in terms of his background. Teachers must remember that they are dealing with immortal souls each of whom is a distinctive individual with particular capacities and deficiencies. Home conditions and environment can play havoc with a student's personality. This knowledge is invaluable to a teacher who must be well grounded in all the relating circumstances, if she is to deal sympathetically and understandingly with the student.

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**NO EFFORT INSIGNIFICANT,  
NO SACRIFICE TOO GREAT**

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The jubilant *Gloria in excelsis Deo* inflames us with apostolic ardor to fulfill successfully our rôle in the Church. No effort is insignificant, no sacrifice involved is too great for our consideration to promote the honor and glory of God on earth. We wear the distinctive religious garb to manifest to the world that we are totally dedicated to God and to that which pertains to His kingdom. Love of God and service to mankind is our vocation. The students must catch these same sparks and leave our schools filled with training and zeal for the lay apostolate.

The *Gloria* reminds us that our efforts are an expression of our personal love for God. Therefore we do not expect the world to applaud us or even to understand

our heroic activities. It is God who is our final judge and rewarder. We must expect criticism, yes, even from those of our own household, but we shall always be dauntless in doing the right and if necessary wait until eternity for approbation of our painstaking deeds.

The *Collect* introduces us to a particular saint who serves as a pattern to follow in our Christian way of life. The character of this individual identifies himself with the virtues of Christ; hence, he is a heavenly intercessor and a person for us to emulate on this earthly pilgrimage.

Today in the advanced materialistic, scientific, atomic era, the centuries-old *Epistles* have the same divine unction and efficacy, and the same suprarational defense for the contemporary disciples of Christ that they possessed for the first zealous, anxious, fearful, loving Christians of the apostolic era. The challenging Pauline passages single out the unique Christ as the expected of nations, the efficacious Mediator between God and man. They attest to the memorable first Good Friday divine Sacrifice and its perpetuation of the Incarnation on the altar of love. These precious God-inspired records trace the origin of man, his tragic fall from the supernatural plane and his costly Christ-redemption to his indescribable, restored supernatural destiny.

It is the uncompromising, terse, unwearying St. Paul who has so forcibly introduced us to the love-absorbing doctrine of the Mystical Body of Christ. It is he, more than any other mere human, who has made us cognizant of the tremendous fact that definitely we are our brother's keeper in all our relations to him. The implications here are far reaching. They actually affect Christ Himself. The teacher can be either a Paul or Judas in shepherding the Master's priceless flock. The sufferings in the life and death of the God-Man have not become a mere present heritage of the historical past but have a necessary consequence for each individual soul. The *Epistles* are sagas of man and his constant effort to Catholicize his environment. They are the embodiment of Christian standards that infallibly guide man to a successful preparation for eternity. The emphasis upon the headship of Christ in the Church demonstrates the objectives and means of this supernatural institution that authoritatively directs man's noblest activities. The teacher realizes that her mission in this world is otherworldly.

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**ACQUIRE CHRIST'S ATTITUDES,  
RADIATE HIS GRACIOUSNESS**

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The instructional part of the Mass continues throughout the *Gospel* which contains the words and deeds of Christ Himself that prove Him alone to be the Way, the Truth, and the Life. The pragmatic parables imbedded in fundamental truth remain masterpieces of

eloquence for personal perfection. The Sermon on the Mount is the social charter for mankind. The Acts of the Apostles is the blue print for Catholic Action among the laity. Christ came upon earth to do and to teach. He is our Teacher and our Exemplar. We must acquire His attitudes in all things and thereby restore them to Him in their rightful place. We must mold ourselves in His likeness to the end that we truly become identified with Him.

Our faith must terminate in action. The will of God in our regard must consume our interests and efforts. The more we dissolve self into the Christ's personality, the more we shall attain our goal and become Christly in dispensing His will to others. Our life will radiate divine graciousness to those about us. The command of Christ must not be taken so much in a fearful manner, but in one of filial respect and love. The various admonitions are to be profitably heeded lest we fall a prey to the seductive pitfalls that surround us from within and without. The greatest benefit that should accrue from the Gospel is the knowledge that God became Man, that man may become likened to God. Christ is our leader, mediator, savior, and the efficient cause of the grace that resides so powerfully within our souls. With Him we can do all things; without Him, nothing. The decorum of the teacher must always identify her as the disciple of Him who said, "Learn of Me because I am meek and humble of heart."

*The Credo* is a résumé of the relationship that exists between the triune Godhead and mankind. It is the treasured deposit of faith that gives the impetus and purpose to our personal lives. The commands of God the Father—the Supreme Legislator of mankind—give significance to our scholastic endeavors because herein we translate into action our belief. The conscientious harkening to the words and example of Christ molds our mental attitudes into the pattern of Him who said, "If thou wilt be perfect, deny thyself, take up thy cross daily, and follow Me." Probably nothing has been more neglected in the field of education than devotion to the Holy Ghost, the illuminator of our minds and the sanctifier of our souls. It is the Holy Ghost who is to direct and sustain our actions in conformity with the will of the Father. The Church is ever our solicitous mother nursing us dogmatically and sacramentally. The doctrine of the Communion of Saints convinces us of what can be accomplished for love of Christ. Those who teach others unto justice will shine as stars throughout life eternal.

*The Offertory* is the most climactic incident in our lives because it is the surrendering of self. No longer do we exist as selfish, egotistical, isolated individuals but we humbly seek union with God that we may become a human holocaust and through the mediation of the God-Man contribute our part in the discipleship of the Messianic kingdom. Our good-intentioned successes, failures, ambitions, hopes, efforts, and disappointments

are blended into the acceptable, meritorious, perfect sacrifice of Him who willingly laid down His life that we might share His own supernatural life now and always. The fullness of human frailty is melted into efficacious merit through the instrumentality of the divine Person, Christ the eternal priest of all mankind. The offering of the bread and wine symbolizes the offering of ourselves. Throughout the day the thought must perdure that no longer we live, but Christ lives within us. We have given ourselves to Him unreservedly. Christ, our King commands, and we obey in the spirit of love and service in all things.

*The Lavabo* impresses us that we must become more purified in our intentions and consequently more steadfast in the complete giving of self.

*The Canon of the Mass* is the historical panorama of four types of personages for whom the Mass includes a remembrance. The prayer for the Roman Pontiff inculcates our loyalty to him. The prayer for our local ordinary impresses upon us the necessity for being deeply concerned about Catholicizing our own diocese. In the prayer, "Pro Vivis," we should remember our former and present students that they may always be a credit to the Church. In the prayer, "Pro defunctis," we should remember departed faculty members and students.

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#### PRESENT IN OUR MIDST

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*The Consecration* is the most worthy and solemn of historical earthly events. The glorious, heavenly, resurrected Christ becomes divinely, actually, substantially and personally present within our very midst to serve as the all-sufficient reparation, impetration, adoration, thanksgiving to the Eternal Father. If lowly species of bread and wine can be transformed into God Himself, how God-like cannot we become when spiritually transformed, if we totally consecrate self to Him and thereby actually reflect within our souls an infinitesimally fragmentary replica of His divine perfection! Grace is the consecration of the supernatural life within the soul. It is participating in the God-life itself! The presence of Christ is awe-inspiring and challenging.

Up to this point we have followed Christ step by step to Calvary, the mount or the crowning achievement of divine love. Are we making ourselves worthy to share in His life by participating in His mystical death? We are, if we are willing to share in His sufferings, ignominies, and death. His death is our life. Our death to sin is the new creation of life within our souls and the prelude to the light of glory. We have consecrated ourselves to God. No longer are we the same. This spiritual transformation has sanctified our being and Christ is enthroned within our divinely conquered heart and reigns supreme.



# TRAINING CATHOLIC WRITERS

By SISTER ANNE MAUREEN, B.S.

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TO ALL who have received the gift of Faith, these words of Christ are addressed: "You are the light of the world," although they are particularly appropriate to those in the teaching profession. What a startling vision—"Light of the world!" Realization of this trust placed in us should make all teachers deeply appreciative of our God-chosen work. How can we be the "light" to guide and direct pliant youth? One needs foresight or vision—broad and deep—spiritual, as well as material. The saints found that vision in prayer and sacrifice. In our materialistic world to-day, crystal-clear vision is needed—first, to detect the tremendous clashing issues that confront us, and second, to place right values on these issues.

Out of these varying contemporary issues, one pressing need of youth to-day is forceful Catholic writers who have the power to express concisely, clearly and attractively, pertinent truths and Christian ideals thus to partake in the Church's work of spreading the teachings of Christ.

The Christopher movement comes to mind, for in this work the spread of Christianity is obtained by individual effort. Father James Keller, the founder of the Christophers, has said that each Christopher or Christ-bearer strives in a personal way to bring Christ into the lives of his associates. There are no meetings nor dues. Each works as an individual. In Father Keller's book, *You Can Change the World*, many examples of individual Christ-workers who have profoundly influenced the world have been illustrated. His simple formula is to get little people to do big things. He defines a Christopher as a "citizen who is willing to get into the mainstream of American life and work hard to restore to it the divine truth and human integrity. . . . The big need, therefore, is to encourage people with good ideas to go into the market place. . . . The very presence of a bearer of Christ in any sphere means that Christ is also present there through a personal representative who acts as an instrument of His grace."<sup>1</sup>

Individual responsibility and initiative are emphasized so as to make all "fishers of men." Father Keller's great love for God permeates the entire book and fills one with a desire to be a Christ-bearer. Every teacher who

wishes encouragement in her work and recognition of her great influence should become acquainted with this book. Numerous quotations could be given; the following is an example:

Writing can become a labor of love, a living prayer, a work which will ennoble and sanctify both you and all who read what you have written.<sup>2</sup>

What a tremendous field for the Christ-bearer in education! How can I as a Catholic teacher further this work? These forty-odd youngsters who present themselves before me each day may be individual Christ-bearers of the future. As a Catholic teacher I can contribute a powerful leaven to this cause by molding and developing Catholic writers. At least I can plant the seed in their young hearts, make the motivation appealing and attractive, hope that future teachers may water and ask God to give the increase.

## CLEAR VISION IS NEEDED

Summarizing the above paragraphs: clear vision is needed to develop the individual child into a Catholic writer.

Pertinent to this subject is the present Catholic literary revival in which is found a glorious awakening to our divine calling and an overwhelming revival of interest in Catholic writers. To glance over the past fifty years, many of these writers of prose and poetry have been converts. Impressive it is to find so many converts expressive and avidly apostolic to gain others for Christ. All are so filled with the love of God and so eloquent, for they realize that the truth once introduced into the mind will work like a heavenly manna and thus their inspiring words will alter the history of many immortal souls.

To return again to the problem of the moment—how can I as a Catholic teacher encourage the individual pupil of junior high school level to develop his ability to become a Catholic writer?

<sup>1</sup>James Keller, M.M., *You Can Change the World* (New York: Longmans, Green & Co., 1948), pp. viii-ix.

<sup>2</sup>*Ibid* p. 165.

Seven helps to foster this ability in the young writer are:

1. Have daily English grammar work.
2. Encourage an appreciation for well-written, scholarly work.
3. Keep an English notebook.
4. Have frequent oral and written compositions.
5. Stress letter writing.
6. Develop an awareness of words.
7. Stimulate a love of poetry.

A good foundation in English grammar is necessary for proper sentence structure. The present-day stress on grammar is gradually showing encouraging results.

In fostering appreciation for well-written, scholarly work, clip short articles from magazines, check paragraphs from books, and save the best compositions written by the class. From these readings one gains worthy examples for the child to study and at the same time one sees the interesting reactions of the children who are appreciative of well-written work and are sharp critics as well.

During the Catholic Hour program, Father Joseph Manton gave a series of four broadcasts.<sup>9</sup> The copies of these talks hold a real challenge for the class. His originality and especially his infectious humor are very appealing. After Father's talk on "Joseph," one lad laughingly commented, "My, but Father certainly knows how to put across his point!" Written reproductions of these talks brought forth some original versions. Particularly noteworthy was the added esteem for silent St. Joseph, the hard-working father.

Paragraphs of exceptionally well expressed thoughts of famous authors and short poems of worthwhile poets might be kept in an English notebook. To increase the child's vocabulary have one section of the notebook used for his own list of new words and their definitions.

### BIOGRAPHY IS VALUABLE

Biography is valuable, for here the child meets people who really lived. For example, Covelle Newcomb in a lecture explained her method:

My research comes first. I outline the highlights and the chapters. Then I write. I revise some chapters ten times, especially first chapters. I sit at the typewriter in a small room, facing a blank wall and with the room door closed. Sometimes I put the work away for weeks and then come back to it with fresh perspective.

I begin at six hours a day and work up to ten,

<sup>9</sup>Rev. Joseph Manton, C.S.S.R., "The Stable and the Star," a series of four radio addresses, National Council of Catholic Men, Washington, D. C. (December 1947).

twelve, sixteen, eighteen, and during the last mile I work twenty-two hours a day.

It's concentration that achieves success. Writing is the hardest kind of a life, but I love it, and I guess it's the will of God for me.<sup>4</sup>

The quotation won a smile of appreciation from the class, for they had read several of the author's books and were of the opinion that real authors just wrote and wrote.

If one wishes enthusiastic response to the oft-repeated words, "Write a composition," a room magazine is the answer. The saving of the exceptional compositions for mimeographing at definite intervals will give the pupil guides for his future work. Furthermore, his name in print gives the child a needed assurance as well as encouragement. Perhaps time does not permit the typing of this work; a bulletin board for the well written compositions in English will fulfill the purpose.

Letter writing needs stressing, for all pupils will put this to practical use. Thoughtfully formed sentences and clearly expressed ideas need much practice. Because of the present air age, is it not true that the countries of the world have been brought into closer contact with one another? It is not unusual to find pupils corresponding with a pen-pal in England or Germany or Australia. Will not encouragement in this be another means of making others Christ-conscious?

The study of poetry will sharpen one's awareness of words. "Rain drumming on the roof" causes one to hear the rain instantly, or "whispering of withered leaves" brings to mind the autumn scene. Vivid words—"scarlet-leaved tree"—paint clear pictures. Poetry quickens the imagination and makes one more appreciative of the beautiful. Some poets bring us to an awareness of God's presence. The following poem picturing the new telescope at Palomar adds an awe-inspiring thought:

### AT PALOMAR<sup>5</sup>

One will be close beside you as you stare  
That first and awful moment where no eye  
Has been before. He will stand silent there  
Who curves all planes to meet beyond the sky.  
While you are focusing for galaxies  
Beyond the Milky Way, He too will wait  
In patience, having earlier seen these  
And that new universe you contemplate.  
—Sister M. Edwardine, R.S.M.

Here is seen fulfilled "Pope Celestine's" definition of a poet:

All the poets of the world, whether they know  
(Continued on page 522)

<sup>4</sup>Covelle Newcomb, "Writing My Way," *Hamiltonian*, I (March 1948), p. 3.

<sup>5</sup>Sister M. Edwardine, "At Palomar," *America* LXXVIII (1948), p. 983.

# Vitalizing Released Time

## CONFRA<sup>T</sup>ERNITY CLASSES

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**T**O VITALIZE, according to the definition in the dictionary, is to fill or endow with life or to animate. What exactly does vitalizing the "released time" classes mean? What are we supposed to vitalize?

Certainly not the students. The public school children who present themselves to us for religious instruction do not need to be vitalized. At least from a physical, natural point of view they are bubbling over with energy, vigorous, animated, perhaps too full of life, according to the testimony of harassed religion teachers.

Certainly, not the subject matter. The subject matter of our released time classes are the teachings of Jesus Christ who has told us that "I am the Way, the Truth and the Life" (John 16, 6). We are teaching the doctrines of Jesus Christ who said "Amen, amen, I say to you, he who believes in me has life everlasting" (John 6, 47). The subject matter of our instructions are vital, full of life, full of everlasting life. They are vital because they are divine.

What then are we to vitalize? I think the answer is our presentation of the subject matter. Our teaching methods, our approach, our techniques in presenting religion must be vitalized, endowed with life if they are to be fruitful in making our public school students know, love, and live these religious truths.

As far as I am concerned, the most important factor in vitalizing our religion classes is a personal enthusiasm on the part of the teacher. A good religion teacher must be afire with a zeal to communicate to the student not only a knowledge but, above all, a love for religion. We have a classic example of vital, vigorous, effective teachers of religion in the *Acts* (2, 3-4), where we read of the coming of the Holy Ghost upon the apostles.

On that occasion, we read that the Holy Ghost descended upon them in the form of tongues of fire. Filled with this fire of the Holy Ghost, they went out into the streets and by the vigor and zeal of their teaching converted three thousand listeners.

### ZEAL AND ENTHUSIASM

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I think that the zeal and enthusiasm of a good religion teacher can very well be compared to a fire. It is a characteristic of fire to give light and warmth, and to enkindle fire in everything it touches. A good religion teacher must have the enthusiasm that enlightens the mind, warms the heart, and inflames everyone it touches.

You know and I know how often this enthusiasm, warmth, and spirit is lacking in some teachers of religion. There are teachers who teach religion as they would teach mathematics or some other precise science in a cold, precise, and uninteresting manner. They repel rather than attract. They create an atmosphere of frigidity rather than warmth. Their classrooms are more like funeral parlors than nurseries of life. Their teaching is dead. It is not vital.

St. Augustine, in his classical work on catechetical instruction, gives this advice to a young priest seeking his help to make his instruction classes more interesting and vital. "People listen to us with much greater pleasure when we ourselves take pleasure in this same work of instruction. The thread of our discourse is affected by the very joy that we ourselves experience and as a result is delivered more easily and received more gratefully."

This principle of the necessity of personal enthusiasm and joy in teaching is confirmed by the findings of modern educational research. Davis Selden in his book, "Technique of Teaching," states: "Enthusiasm is contagious; what is lacking in technique may be made up by the genuine enthusiasm and cultivated taste of teachers who use every incidental means to make right attitudes integral in the character of their pupils. Knowledge that what pupils care for, rather than what they know, will determine their careers and usefulness as citizens should reflect itself in every teaching activity."

The second factor necessary for the vitalization of

our released time classes is a more widespread and effective use of modern educational methods. It has been said that the worst taught subject of our curriculum is religion. A recent study, "An Evaluation of Instructional Methods in Religion," by Sister Mary Imeldis Lawler, at Catholic University, proves that this is an exaggeration but does not on the other hand give us very much reason to be proud. The teaching of religion is merely average in relation to the teaching of other subjects. Why is it only average? If religion is the most important subject, why is it not taught in the most effective way possible? Why do we not use the very best methods available to implant religious truth in the minds and the hearts of our children?

### USING THE BEST MODERN METHODS

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The necessity of using the very best and most modern methods of teaching religion is emphasized in the case of the public school children who attend the released time classes. When we teach those children we are in competition with the methods used in public schools to make secular subjects interesting and attractive. In most cases these children are used to modern methods of pedagogy and expect that religion will be presented to them in the most attractive and effective way possible. There is really no reason for our carelessness and our use of antiquated teaching methods today.

As Sister Mary Imeldis tells us in the study quoted above, "Examination of the literary output and actual work of religious educators and writers in the field will be convincing proof that honest efforts have been made to bring about improvement in what has too often been dubbed 'the worst taught subject in the curriculum'." Books are available. Practical methods have been developed and yet, in too many instances, our teaching methods are restricted to the outmoded slavish repetition of questions and answers.

In a revealing article in *Essays on Catholic Education*, Father William McGucken tells us about the renaissance of religion teaching in America. He discloses the tremendous work that has been done by such leaders in this field of religious education and methodology as Father John MacMahon, Father Bandas, Father Fuerst, Father Ostdiek, Father Heeg, Sister Rosalia, Sister Mary Agnesine, Sister Mary Catherine, and Brother Ernest, to mention only a few. Yet for the most part this splendid material has remained in our libraries to gather dust. We have not tried them. We have not used them. The result is mediocrity.

A real effort must be made to use some of these methods and techniques described in these books. We must use charts. We must make effective use of pictures. We must try film strips. We must use every

method to make our teaching more vital and effective.

Here are some of the reasons for our devitalized, ineffective, mediocre teaching of religion. Others can be listed, but these are the most evident:

- (1) Poor preparation. Religion is taken for granted. We prepare diligently for other classes but neglect our religion classes.
- (2) Bad vocabulary. The technical language of some teachers is absolutely unintelligible to their students.
- (3) Neglect of the use of charts, pictures, and other illustrative material.
- (4) Neglect of the use of examples to make the abstract teachings of religion more meaningful.
- (5) Finally, and most important of all, the neglect of applying religion to life. Religion is not merely to be believed. Religion is to be lived.

### PUPIL PARTICIPATION

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A final factor to be realized in our vitalization of our classes is to make our students more active, to give them a greater participation in our classes. The learning process is not a passive one. We do not absorb knowledge as a blotter absorbs ink. Learning is a vital process and a child's mind must be active in the learning process. A mere memorization of questions and answers is not going to help the child to know, love, and live his religion. Introduce activities, plays, tableaux, forums, and discussion periods. Make the children contribute to the success of your religion period.

Other factors that contribute to the vitalization of religion classes should be mentioned, but we do not have space to develop them.

These factors are concerned with means to excite the interest of your students, *v.g.*, the use of report cards, the distribution of prizes and diplomas, the use of parents' visiting day. You should use every device you know to keep the children interested in your school of religion.

### EMPHASIZING THE NEED

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In closing, I wish to emphasize the need for a vitalization of our "Released Time" religion classes.

In a radio address to the national congress of the Confraternity of Christian Doctrine at Boston in October, 1946, Pope Pius XII said:

That body of Christ which is His Church (Eph. 1, 23) is menaced not only by hostile powers from



without, but also by the interior forces of weakness and decline. The growing weakness, the devitalizing process that has been going on—we speak with sorrow in our heart—going on in not a few parts of the world, is due chiefly to an ignorance or at best a very superficial knowledge of the religious truths taught by the loving Redeemer of all.

To prevent that devitalizing process due to ignorance

and to a superficial knowledge of religion from affecting the Catholic Church in America, we must stir ourselves to vitalize our presentation of religious truth to those who need instruction most—the Catholic public school children of America. We must vitalize our released time classes by our own personal enthusiasm and an effective use of the very best teaching methods to make our pupils know, love, and live their religion—that they may have life and have it more abundantly.

### **The N.C.E.A. in New Orleans**

*(Continued from page 501)*

The Honorable Francis P. Matthews, Secretary of the Navy, addressed himself very realistically to a discussion of the obstacles that stand in the way of international understanding. "Real peace, inspired by good will, and resting upon a solid foundation of mutual trust and international forbearance, is more remote today than it has ever been between wars in the past. International understanding was never more imperatively a necessity in the family of nations. . . . With a workable and dependable understanding prevailing between Russia and the United States, most of the hazards of worldwide international relations would be susceptible to peaceful elimination. That would mean great progress toward real peace. . . . Education will take time. Our position must be maintained during the period in which a knowledge and understanding of what we are and what we have permeates the thinking of those who would challenge us and our right to enjoy our own way of life. Because of the conditions which now prevail in the world, that time can be gained only by building up and maintaining the requisite military strength to afford an opportunity for the processes of education to produce their beneficial effects. . . . Sound and adequate military strength is our most essential need at the moment. We need it not because we covet anything any other nation possesses. We need it because of the covetous purpose boldly proclaimed by Russia in her scheme of world conquest. It would be the height of stupidity if we failed to look the brutal facts of international life squarely in the face. It would be worse than stupidity—it would be criminal—if we refused to do our very best to block the totalitarian flood rising to engulf the total world population. . . . The coveted world power which Russia seeks would be hers today but for the opposition of the United States. We are the bulwark for freedom obstructing her progress toward her ultimate goal. As such, we are the objects of her special hatred and most violent attacks." Education in this area of international

misunderstanding, he said, appears forbidding indeed, but it can be effected. Our fellow citizens must be made to appreciate the precious values of their American citizenship, and their advantages when living under laws which provide security, freedom, and opportunity for themselves and their children as a matter of inalienable right. These values and advantages which we have and cherish could be lost. We must resist aggression and defend our heritage of liberty and freedom at any cost. The theme of this convention, he went on to say, embodies a noble purpose, an exalted mission, the enrichment of life for all people through the enjoyment of enhanced freedom acquired by education for international understanding. "A substitute must be found for cold and shooting wars. Otherwise annihilation beckons to mankind from the rapidly approaching future, for in this atomic era, in the language of the immortal Lincoln, the world cannot hope to survive half slave and half free."

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### **PAPERS, DISCUSSIONS REFLECT THEME**

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The general theme dominated the papers and the discussions in every departmental and sectional meeting. Speakers stressed the correlation that can be effected between the presentation of subject matter and the teaching of international understanding. The guiding principles for Catholic educators in teaching and working for world peace and better understanding among nations were brought into clear light. The deliberations revealed that Catholic teachers and administrators are keenly aware of the problems facing the world today. "The (correct) use of the regular curriculum as the principal means of social indoctrination," declared Mr. Twomey,

*(Continued on page 521)*

# FRANCIS THOMPSON

## A Child Forever

By SISTER M. PETRELLA, O.S.F.

St. Andrew School, Delavan, Wisconsin

TO THE LATE Wilfrid Meynell this study of his "foster-child" is dedicated. A leading British Catholic literary figure for over fifty years, Wilfrid Meynell rendered one of his greatest services to the world through his discovery of Francis Thompson. Gifted by the heavenly Hound with the zeal of a tireless hunter of souls, Meynell traced down the fleeing Francis. To *Merry England* had come several lines of unsteady script displayed on a few square inches torn from an old colored paper bag. Wilfrid Meynell recognized a poet in the author of those verses, and that was how the search for a poet and the poet's soul had begun. A not very extensive research into the works, which were penned by the hand beneath the ragged cuff though prompted by the heart of gold, proves a meditation which does not end with the closing of the covers of a literature book.

Back in 1859, Charles Thompson and Mary Turner Morton were gifted with their second baby, Francis. The first, a son also, had lived but a day. Of the three daughters whose births followed Francis', one also died in infancy. Mary dedicated her life to God—becoming a nun, while Margaret married and moved to Canada. With his mother and his sisters, their toys, his books, and his own inventions Francis was happy. Perhaps he went on playing all his life. In his note book we read:

I did not want the responsibility, did not want to be a man. Toys I could surrender with chagrin, so I had my great toy of imagination whereby the world became to me my box of toys.<sup>1</sup>

### FRANCIS THOMPSON'S EARLY DAYS

At a very early age Francis read Shakespeare. It was for the benefit of his sisters and the servant that he read

<sup>1</sup>Everard Meynell, *Life of Francis Thompson* (New York: Chas. Scribner's Sons, 1916), p. 8.

the great tragedies and comedies. If they found *Julius Caesar* dry, they very diplomatically refrained from telling little brother; and if he was convinced that beauty of women expired about the time of Henry VIII, he refrained from telling the ladies of the house about it.

The early days of Francis did not confine the boy to the ascent and descent of the ladder in the book-cupboard of his home. The Thompsons spent their holidays at Colwyn Bay which kept them in touch with the sea. His sister, Mother Austin, in her convent back in Manchester, often told of Francis' seriousness in wearing his consecrated medal as he timidly went out to bathe. Things religious attracted the boy, and his little deeds betrayed his fascination.

"Know you what it is to be a child?" asks Thompson in his essay on Shelley; the answer tells us what it was to be the child Francis: "It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

'to see a world in a grain of sand and a heaven in a wild flower; Hold infinity in the palm of your hand, And eternity in an hour';

it is to know not as yet that you are under sentence of life, nor petition that it be commuted into death. When we become conscious in dreaming that we dream, the dream is on the point of breaking; when we become conscious in living that we live, the ill dream is just beginning."<sup>2</sup>

Both Francis' parents were converts to the Catholic religion. Destined by them for the priesthood, the boy was sent to Ushaw College. Never did Francis grow

<sup>2</sup>*Ibid.* p. 24.

into an "old boy" at school. With a real fondness he applied to himself the words of Hawthorne:

Lingering always so near his childhood, he had sympathies with children, and kept his heart fresher thereby like a reservoir into which rivulets are flowing, not far from the fountainhead.<sup>3</sup>

While he was at Ushaw his prowess in English was officially reported. Latin was easier for the boy than Greek. More than once Francis disturbed a dormitory of slumbering lads by his reciting Latin poetry in his sleep. On one occasion the professor in charge awakened Francis and warned him of his upsetting the quiet of the night. Ten minutes later more noise was heard and this time Francis was found reciting Greek poetry. "I doubt," adds Meynell, "if Francis' Greek, save in dream or anecdote, was fluent enough to awaken his fellows."<sup>4</sup>

#### ABSENT-MINDEDNESS A DISABILITY

Though he betrayed no singular piety, we are assured of the devoutness of his young heart. Letters were sent home to Mrs. Thompson stating that "Frank was giving the greatest satisfaction in every way." It was this loving mother's fervent prayer that one day Francis would be a good and holy priest. But in time his advisers found his apparent absent-mindedness too grave a disability. He was directed to shake off his "natural indolence" and to prepare for some other career. Persons well versed in the spiritual affairs of the family have known this disappointment to have been an acute and lasting grief for the poet who made much of the pains he thought necessary for his poetry. In his ode on *Peace* he later confesses, in matchless humility,

I hang 'mid men my needless head,  
And my fruit is dreams, as theirs is bread,  
The goodly men and sun-hazed sleeper  
Time shall reap, but after the reaper  
The world shall glean of me, me the sleeper.<sup>5</sup>

Looking fifty, Thompson was but twenty-nine when he knew failure as a student, book agent, shoemaker's apprentice, and soldier. Already at the age of seventeen,

<sup>3</sup>*Ibid.* p. 30.

<sup>4</sup>*Ibid.* p. 27, (somewhat freely taken).

<sup>5</sup>Wilfrid Meynell, *Complete Works of Francis Thompson* (New York: Chas. Scribner's Sons, 1913-15), p. 113.

this mystically devout poet was considered unqualified for the priesthood because of dreaminess and physical weakness. Leaving Ushaw, Thompson entered Owen College. Nor did Manchester mean medicine for the unsuccessful student. Francis Thompson's comments on Coleridge's case are valuable since they rebound in his own direction. Thompson wrote:

... striving to the last to fish up gigantic projects from the bottom of a daily half-pint of laudanum. And over the wreck of that most piteous and terrible figure of all our literary history, shines and will shine for ever, the five pointed star of his glorious youth; those poor five resplendent poems, for which he paid the devil's price of a desolate life and unthinkably blasted powers.<sup>6</sup>

As a curative at the time of his acute physical weakness, Francis was given opium for which he later intensely craved.

The poet experienced dereliction and despair during this time of dire need. He sent some of his first poems to *Merry England*, which was a monthly Catholic literary magazine, edited by Wilfrid Meynell and his poetess wife. For some months Thompson heard nothing regarding the acceptance of his poems. His desperation grew to the extent that he seriously thought of taking his life. Here began the staging of the drama, later to be accounted for in *The Hound of Heaven*. Traced down by Wilfrid Meynell, Francis Thompson was taken first to a hospital for care. Later the Meynells took him "home." Upon leaving the hospital he went to a monastery at Storrington in Sussex. This was a country of Roman roads, rolling fields, abandoned chalk mines, and green sheep fields.

His physical health never improved to any remarkable degree, but back in the Meynell home, Thompson was spiritually nurtured, made strong enough to lift millions of other Christians Godward. Wilfrid Meynell gave us Thompson; Alice Meynell patterned for Thompson the perfections of womanhood.

Books have it that there were giants in the earlier nineteenth century, but none in the later group. Nevertheless Thompson did no petty thinking as he expressed his visions of heavenly beauty to a practical world. "Francis Thompson is more than a name; he is an inspiration."<sup>7</sup>

<sup>6</sup>Everard Meynell, *Op. cit.*, p. 51.

<sup>7</sup>Joseph Husslein, S.J., Ph.D., in the Preface to *Francis Thompson: In His Paths*, by T. L. Connolly, S.J. (Milwaukee: Bruce Publishing Co.).

(To be continued)

# THE PROBLEM OF LEISURE READING

By BROTHER ROBERT WOOD, S.M.

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ADVENTURE is the daily dream and diet of youth. Without it, the time of adolescence would be a drab and uninteresting one. Youth has to have something to do in its active moments, and something from which castles can be built in its passive moments. The trick, of course, is to give the young their share of adventure, and at the same time give them an education. Young people learn many things for themselves, especially during the time of adolescence, because they are awakened to a new kind of life about them; they begin to live in a different world, and their curiosity is aroused. But there are many things which they can never learn except through reading—things that they should and must know. Of course, it is to be expected that they will imbibe the essentials of knowledge through their grade school and high school education; but there is a certain liberal education, an acquaintance with people and places and life-like situations which is acquired through reading that will make better adults of them. Through leisure reading, it is possible, as the saying goes, to “kill two birds with one stone.” Youth can find the adventure it seeks, and at the same time profit by an increase in education.

## INTERESTING BOYS IN READING

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The majority of boys in our high schools are not very interested in reading, especially in reading outside of school hours, on their own time. About the closest most of them come to leisure reading is to read the “funny papers,” or a comic book, or a “dime novel.” But the idea of reading a book, especially a book which people call a “classic,” never entered the minds of most of them. They do not know that reading can be a real pleasure. Many teachers have said that it is impossible to get boys to read, that there is no way in which to get them interested. But perhaps Chesterton’s remark that Christianity cannot have failed because it has never been

tried finds a parallel here. Maybe teachers have not succeeded in getting boys to read because they have never really tried, and perhaps boys have never learned to like to read because they have never honestly tried. Effort is a prerequisite for any work of success.

The first factor in reading, as in everything else, is *interest*. If a student can find a more interesting way to spend his time than by reading, he will do so. It is the task, I might almost say the challenge, of a teacher to show his students that reading can be an enjoyable pastime. That of course presupposes that the teacher is interested. Every English teacher ought to be acquainted with the great writers and the great works of literature. He should read much, and absorb as much of his reading as he can. To instill a love of reading into his pupils, he himself must love to read, must talk about it, and must be willing to help the students in their problems of reading. Furthermore, he must, in a certain sense, be a psychologist. He must know what the ambitions, plans, dreams, and ideas of youth are, and how he can appeal to their emotions and ideals. His reading, and even his own personal experience, will serve him here. To get boys to read about the things in which they are interested is certainly a beginning. Stories about treasures, mysteries of all kinds, battles on land and sea, spy stories, aviation stories, the struggle with the elements—storms at sea, safaris through the jungle, Indians, wild animals, hidden caves and secret panels, a trip around the world: all of these things are material for stories which any adolescent will read with delight.

Stories for beginners must have action. They must arouse immediate interest. Someone has said that the reason young people today buy “dime novels” and enjoy reading them is that the action begins on page one, and not on page fifty-one. There is a lot of truth in that. This is a fault, if it may be called such, of many of the works of great authors—works which we recognize as classics. These men felt that a background (and most of the time that’s what the first chapters of a book are) was necessary for the enjoyment of the story. The modern author leaves all that to the imagination of the reader, and starts his book with the story. This is par-



ticularly the case with works which are not meant to be great literature, but which are written for amusement, or as "Time killers." However, there are many books—good books—in which the student can find a ready interest. Take for example *The Black Arrow* by Stevenson, or *The Call of the Wild* by London. Cooper is a good example of a writer whose stories are interesting, but who is eloquent in his descriptions, and who takes a long while to get to the story. Dickens is much the same way. There will come a time when the boy will learn to read and like these authors, but in the beginning he must have something with fire in it, or as we sometimes say, "blood and thunder."

#### WORK UP TO CLASSICS GRADUALLY

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The teacher must not be anxious to lead the student into the world of classics too soon. He should begin on the level of the student, and gradually work up. And for most American boys, it is a case of working *up*. The student should not be made to read the "best books" on someone's list, nor should he be given books which he would probably consider "dry." Perhaps the books he chooses at the beginning won't be what you would call "literary works," but as Arnold Bennett said, "To read a second-rate book well is better than to read a first-rate book badly." If the book does not interest the student after a reasonable number of pages, say fifty, then he should put it aside and try something else. The idea of "stick to it or bust" is a sure way to kill his interest in reading. Indeed, he should read because he *enjoys* reading.

In the ability to read, and to find enjoyment in reading, every boy can live in a world of adventure. Reading, as Lowell said,

is the key which admits us to the whole world of thought and fancy and imagination, to the company of saint and sage, of the wisest and wittiest at their wisest and wittiest moments. . . . It enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time. More than that, it annihilates time and space for us.

What a boy can find in reading is well summarized in a story by Anton Chekhov, entitled *The Bet*. A young man is confined, voluntarily, in a prison for fifteen years. During those years when he had nothing but a musical instrument and books in any quantity by writing an order (he could not communicate with his fellow men in any way), he began to read. First light novels, then classics, then books of languages, philosophy, and history, then the Gospels. So through the fifteen years he read in many fields. He escaped shortly before his term of voluntary imprisonment was to end, and he left with-

out collecting the sum agreed upon in the wager. In his place of confinement they found this note:

For fifteen years I have been intently studying earthly life. It is true I have not seen the earth nor men, but in your books I have drunk fragrant wine, I have sung songs, I have hunted stags and wild boars in the forest, have loved women. Beauties as ethereal as clouds, created by the magic of your poets and geniuses, have visited me at night, and have whispered in my ears wonderful tales that have set my brain in a whirl. In your books I have climbed to the peaks of Elburz and Mont Blanc, and from there I have seen the sun rise and have watched it at evening flood the sky, the ocean, and the mountain tops with gold and crimson. I have watched from there the lightning flashing over my head and cleaving the storm clouds. I have seen green forests, fields, rivers, lakes, towns. I have heard the singing of the sirens, and the strains of the comely devils who flew down to converse with me of God. In your books I have flung myself in the bottomless pit, performed miracles, slain, burned towns, preached new religions, conquered whole kingdoms.

To find adventure it is not necessary to go only to second-rate books. In fact, the best adventure stories have been written by the best authors. After a time you can "sandwich in" a better book. The student will grow to like them, and will acquire an education in real literature. The teacher can combine art and thrill. And too, the student will get some profit out of reading something above himself once in a while.

#### READING IS EDUCATION IN UNIQUE SENSE

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Stevenson said that the writers of fiction are the most influential, and the truest in their influence. The novel deals with all kinds of life situations, portrays all kinds of characters, and depicts all kinds of scenes. This is where the work of education comes in. If education is preparing the student for future life, training him how to meet and react in the various situations and circumstances of life, and giving him the principles by which he should act, then reading is an education which is in a certain sense unique. It covers such a wide field and so many aspects of life that the teacher could not hope to cover in the course of his schoolwork. It can be for the teacher, so to say, side reading, or reference reading, which he can give to the students. Many of the fine novels deal with events in history. *The Tale of Two Cities*, *The Crisis*, *The Crossing*, *Northwest Passage*, *So Red the Rose*, *The Spy*, *The Spanish Lover*, *The Black Arrow*, are all examples of books that could be

mentioned in class when that period of history comes around. Here, too, is a good example of correlation. English and history are made to go hand in hand. The teacher of sociology can find books which will give his class a deeper insight into social life and social problems. Many of these books will be under the biography section, though they read like novels. *Dark Symphony*, *Life on the Mississippi*, *Main Street*, *Pickwick Papers*, are examples. The teacher of religion in speaking of the times of Christ could mention *Ben Hur*. And he could introduce the saints to his students in a pleasant way through novels. Ordinarily the novel does not portray a saint with folded hands and a halo; it pictures him as the real human being he was, and endeavors to show what made him a saint. Such books would be *Street of the Half Moon* (Peter Claver), *Saint Among Savages* (Isaac Jogues), *Fabiola* (early Martyrs). And of course, there are many fine biographies—biographies which do justice to the saint, or saintly person. *Damien the Leper*, *The King's Good Servant*, *Matt Talbot, a Christian*, are examples. The list for each of these studies could be lengthened. It is for the teacher to find out the various books of merit which he can introduce to his students. The idea to be stressed here is that all of these books will present the problem of life and living in various ways which will be an asset to the student later on. It goes without saying, of course, that only those books whose moral tone is high and correct are under consideration. Good novels and good literature in general should result in bringing about an ethical response from the student.

#### ACQUIRING AESTHETIC APPRECIATION

The second quality of good literature which should be given to the student is aesthetic appreciation, a feeling for the finer and beautiful things of life. That is why it is so necessary that good books, and only good books, pass through the hands of boys. Whether we realize it or not, what we read becomes a part of us. Every book contains a message, and it is up to the reader to find that message. As Thoreau said, "Books must be read as deliberately and unreservedly as they were written." A well-written book, a book that deals with "the good, the true, and the beautiful" will aid the student in acquiring an aesthetic appreciation. And in some cases, boys will come to recognize good literature by its style, its cadence, and other literary marks, and above all by its contents. Once in a while they will chance upon one of those rare books that combines everything fine in literature. Could there be a better type book, for example, than one which tells of the life of a saint, tells it in a most interesting fashion, and which is at the same time a fine piece of literature; a book which is not a ponderous

biography, but a readable novel? Such a book is *The Song of Bernadette*.

From what has been said here it is safe to say that boys who learn to acquire the habit of reading will have a profitable, educational, and enjoyable way to spend their leisure time.

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#### THE TEACHER'S SHARE

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The problem lies in initiating students into this art. What can be done? First of all, as was remarked before, the teacher must have an active interest. The old Latin saying "Nemo dat quod non habet" applies here as elsewhere. If the teacher loves to read, and talks about reading, and encourages his students to read, his task will be much easier. Secondly, the teacher must make the first step in most cases. A good way to get boys interested is to find a good story, tell it to a certain point, then stop. Make the narration interesting, but do not deceive. That is, don't make the book worth more, or sound worth more, than it really is. Thirdly, as was suggested before, bring certain novels into various classes where the story they contain will best fit. This, of course, demands a wide knowledge of books on the part of the teacher, but he will acquire this knowledge as time goes by: Fourthly, if it is possible, devote one of the English classes to the reading of novels, or other books. Fifthly, have a ready list of books to suggest to students who may ask you for one. These books should be "graded" for the various years of high school. *Pride and Prejudice* would be too much for a freshman; *Swiss Family Robinson* might be too simple for a senior. It would depend, of course, on the "level" of the student. Sixthly, if a book is to be taken in course, it isn't necessary to take the one given in the textbook. Take a novel which you believe will appeal to all the students. *The House of Seven Gables* and *Silas Marner* are often found in freshmen literature books, and just as often they are over the heads of the students. A story like *Treasure Island* or *Robinson Crusoe* (in the abridged form) will offer much more interest to the student. Lastly, now and then in the course discuss various books which the students have read. Have them tell the story of the book and try to "sell" it to the class. Bring new and interesting books to their attention. Tell them some of the latest novels, and perhaps part of the story, especially those novels by Catholic authors. You will find *Living Catholic Authors of the Past and Present*, by Brother George N. Schuster, S.M., most helpful in selecting, recommending, and summarizing many Catholic books.

There is one more point which must be considered. The reader should not infer from this article that the writer is against the classics. Not at all. But I do believe that the type of reading we call "light reading," or

"leisure reading" is a necessary background; the American boy today has to be educated to the better books. It is necessary to work from the ground up, and in some cases boys have to be lifted from the pit of "cheap junk." As the student progresses in his reading, and becomes more thoroughly acquainted with good literature, he can begin to appreciate the classics, which before would have been lost to him. The classics are as much a part of a well-rounded education as are any other books. The new wine of recent books is always refreshing, but

the old wine of the time-tested and time-honored books usually has the better flavor. When a certain young woman pretended to be shocked at a person who had not read an author's latest novel that had already been out six months, the man replied, "Have you read Dante? It's been out six hundred years."

Adventure is the daily diet of youth. And the youth who has learned the art of reading will certainly never go hungry for something to digest during his leisure hours.

## The N.C.E.A. in New Orleans

(Continued from page 513)

industrial relations director of Loyola University, New Orleans, "becomes a fascinating venture, a vital necessity, and the surest safeguard against the enemies of peace, and hence against the subversive teachings and tactics of unchristian, undemocratic ideologies whether of fascism or of communism." There is inspiration and guidance in the words of Dean Cyril F. Meyer of St. John's University, Brooklyn: "Ours is the task of sending our students into the world with minds broad enough to embrace all men of all nations; keen enough to see beneath their accidental differences the golden thread of a common origin, common nature and common destiny; strong enough to resist the solicitations of emotional bias or the pleas of special interests. If we are doing our jobs as Catholic educators we are warming the hearts of our students with a Christlike love for all men whether they be Catholics or non-Catholics, believers or non-believers."

### RESOLUTIONS ADOPTED

The resolutions, adopted in the closing meeting, reflected the growing interest in international affairs among Catholic educators. These resolutions: (1) Praised UNESCO and promised support of its principles of international understanding; (2) asked that schools emphasize in their religious courses the vital relationship between the principles of the Catholic faith and international understanding; (3) offered aid in the "spiritual, moral, and cultural reconstruction of Germany"; (4) voted support to the commission on occupied areas, American Council on Education, in its program of "stimulation and coordination of cultural relations" in occupied areas; (5) pledged cooperation to the Institute of International Education "with its comprehensive program of international exchange of students" (Summarized in *The Register*, Denver, April 23, 1950).

### ARCHBISHOP McNICHOLAS ADDRESSES CONVENTION

In his presidential address, Archbishop McNicholas called the attention of Catholic teachers to the treasury of wisdom contained in successive messages of our Holy Father and exhorted them to study his writings, to know and love them. "The Catholic teacher above all others ought to be taking the leadership in striving for peace and understanding under the able and inspiring leadership of the Pope of peace. . . . Persons in high places have pointed out the defects in modern society and have prepared men to accept proposals that would assist immeasurably in preparing the world order of the future. One voice in particular has cried out to the farthest ends of the earth. It is the voice of a father and teacher, a learned voice, an impartial voice, the voice of His Holiness, Pope Pius XII. His words of hope have lifted the dejected spirits of all who have suffered from war or the fear of war. In a series of now famous Christmas messages, from 1939 to 1949, the Holy Father has indicated and explained the conditions and foundations of social reconstruction." His Excellency, Archbishop Cicognani, the Apostolic Delegate to the United States, has said of the Holy Father's principles and proposals in his successive Christmas messages: "In the name of God and with affectionate heart of a father, far removed from the calculations of international competition, Pope Pius XII has offered to the world the principles and means which alone can eradicate the causes of conflict, restore human dignity to individuals, assure lasting order to nations, and peace in justice and charity to human relationships."

"The Christmas message of 1949," continued Archbishop McNicholas, "notes with sorrow that, just as the modern world has tried to shake off the sweet yoke of God, so it has rejected along with it the order He established, and with the pride of the fallen angels has pretended to set up another order of its own choice. It is all too obvious that this artificial new order has

(Continued on page 524)

# BREAD INDEED!

By SISTER MARY ETHELBURG LEUSCHEN, O.S.B.

*Mount St. Scholastica College, Atchison, Kansas*

**S**AINTE GREGORY, great educator of the sixth century, called man a mysterious being, an intimate composite of intellect with vegetable and animal matter. He maintained that each part must be nourished so that the whole man may be perfected. Man has not changed, but the world in which he lives has been altered greatly by the findings of science. Not only his environment, but also his food has been affected. Educators teach geography, sociology, and the sciences according to new discoveries, but sometimes fail to see what science has done to the very food that nourishes man. They do not realize practically that man's limited knowledge can never reach wholly the mind of God. Man-made food competes difficultly with God-made food.

Dentists and doctors of medicine recognize a grave nutritional problem due to modern methods of producing, processing, and handling foods. The American Academy of Applied Nutrition, inaugurated in 1936, seeks both the rejection of devitalized, depleted, and demineralized foods and the widespread consumption of whole unprocessed food. Though big business advertising has masked this problem for years, alert members of the teaching profession may offer momentous assistance to nutritionists in attaining their goal. Who, more than religious teachers, need have at heart both the bodily and mental health of the young? They have a right to expect their instructors to study, and teach them, the truth concerning the food they eat.

## BREAD NO LONGER STAFF OF LIFE

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Commercialism and industrialism have so altered bread that it can no longer claim its pristine privilege of being the staff of life. Bread made from white flour today does not have the same nutritional quality as that of a century ago, or even in Europe today. Lacking fundamentally in nutritional value due to impoverished soil, wheat in the milling is further robbed of its mineral-rich coat and its vital germ. Steel-roller mills have revo-

lutionized the picture and produced a flour that is long-keeping but lacking minerals and vitamins necessary for good health. Neither insects nor microbes thrive on the flour Americans make into bread. Though enrichment has added necessary nutrients, taken out in refinement, E. V. McCollum, leading nutritionist at John Hopkins University in Baltimore, recently stated that the use of milk solids, wheat germ, and corn germ, would be as effective or more effective than the present form of enrichment.

Whole-wheat bread is more substantial and sustaining than the modern baker's white bread. To buy a loaf of bread over forty per cent whole wheat is almost impossible. German war brides, homesick for black bread, seek it in vain in this country. American appetite has been so vitiated by advertising that were a baker to offer a loaf of whole-wheat bread he could not find a public to buy it. A few monasteries in America have not succumbed to the refined flour and are still grinding their own grain and making it into a wholesome "meaty" bread. Among these are St. John's Abbey in Minnesota, St. Vincent's Archabbey in Pennsylvania, and the Trappist Monastery in Kentucky. Because of demand a few so-called health stores are taking orders for health bread, but their numbers are too few.

## WHOLESOME DIET, GOOD HEALTH

---

Americans think that commercialized, advertised, and cellophane-packaged foods are the best. To the contrary, the late Weston A. V. Price, an American dentist, in his monumental work *Nutrition and Physical Degeneration*, records that many primitive tribes, nourished by natural foods, suffer from none of the degenerative diseases of civilization. The Hunzas, a very industrious and skillful people living on the Afghan border in India, have never suffered from dyspepsia, duodenal ulcer, appendicitis, colitis, or cancer. Their daily fare consists mostly of whole grains—wheat, barley, and maize—vegetables, and fruits, especially fresh and sun-dried



apricots. A certain amount of milk and butter is provided by the goats that pasture on their restricted domain. Meat—goat's meat—is served only on feast days. On this limited fare, the Hunzas have lived long and happily without medical care.

The Swiss people, who supply the papal guards, live in the Loetschental valley high in the Alps. Their diet of natural foods—milk, cheese, butter, whole grains, eggs, and meat—keeps them healthy, free from dental caries, without doctor or dentist, and wholly ignorant of deficiency diseases. Outstanding among primitive groups are the peoples of Tristan da Cunha, the "Isle of Contentment," where the staple foods are potatoes, fish, and sea-bird eggs. A more healthy community would be difficult to find. They far surpass the Americans in physical fitness.

What, then, is the result of this American diet centered on white bread, white sugar, white rice, white potatoes, white cornmeal, and other refined, preserved, and embalmed foods? Simply this—the continued increase of a whole alphabet of degenerative diseases which have their beginnings in nutrition. Among these are dental caries, anemia, tuberculosis, cancer, and heart disease.

The Bible records that Moses had his teeth "unmoved" at the age of one hundred and twenty years, while anthropological studies show that dental caries have become more prevalent in the last century. Tooth extraction, like tonsil removal, is shockingly on the increase. And the cause? Poor food coming from poor soil, and over-refinement of food which causes degeneration of teeth and tonsils. More people than ever, even young persons, are wearing false teeth. Food manufacturing has stimulated tooth manufacturing.

If refined foods, such as white flour and sugar, play such havoc in the formation and health of the teeth, what must be happening to other tissues of the body? The tubercle bacillus finds favorable soil in an undernourished and deficient body, so that the great white plague continues to take its toll. Rest, sunshine, good nourishing food and educative measures have proved beneficial in the prevention of tuberculosis, but the idea of proper nutrition has not yet permeated to the masses.

#### **NATURAL UNREFINED FOODS, OR VITAMIN SHOTS?**

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Closely allied to tuberculosis is anemia, the red-blood deficiency disease. Listlessness, lack of appetite, constant fatigue with a resulting feeling of "dead-tiredness" can be a constant source of mortification. These earmarks of anemia are often nutritional in origin and may be removed by natural, unrefined foods. It may be easier to take a doctor's prescription of iron tonic and vitamin shots than to prepare iron and vitamin-rich foods. But would not a diet of wholesome foods be

more beneficial to the body than expensive medicines which are regularly substituted for lack of nutrients?

Cancer is no respecter of class or person. Both rich and poor have the disease. Yes, the very young and the old are dying of it. Cancer is hardly recognized as a nutritional disease, yet those tribes eating simple, natural foods seem to be immune to it. Scientists have shown recently that cancer may flourish amidst diets abundant as to quantity yet lacking in essential nutrients, or it may be due to food deficiency. Doctor Daniel T. Quigley, radium specialist of Omaha, has long upheld the need of eating whole natural foods to prevent cancer. He has frequently arrested cancer by correct diet, after the growth or tumor was removed.

Heart disease, too, ranks among the degenerative diseases. Research has shown that vitamin E is needed to strengthen the heart muscle. Can it be that over-refined bread lacking in wheat germ, the richest source of this vitamin, is an indirect cause of heart trouble?

America is a land of plenty. It abounds with fruits, vegetables, meats, fish, and milk products, yet nutritional diseases are rampant. Why such widespread disease when America spends more money on food than does any other nation? The answer is ignorance, indifference, and faulty food preferences. Advertisements' white lies have perverted the tastes of Americans. The public will buy or order white bread, white sugar, and white rice without thought of their effect on the body, or of health or disease. Compared with whole grain products, molasses, and fresh dairy products, these refined foods offer little besides energy. Even energy cannot be released because of the lack of thiamin. Flour bleached by the chemical "agene" produces that light airy bread so well advertised. But the English will not buy it, even for their dogs, since it causes small animals to have fits.

#### **TEACHERS NEED KNOWLEDGE OF NUTRITION**

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The knowledge of nutrition is especially important for teachers themselves as well as for those they serve. Often religious teachers, because of their high regard for the vow of poverty, a pious ascetism, or true mortification, withhold from their bodies the foods that are necessary for good health. These persons, suffering from any one of the degenerative diseases previously mentioned, are unfit to labor with the zeal and alacrity of spirit so vitally essential to give edification to their students. But whose fault is it? They may have fallen prey to the evils of man-made foods, kept on the market by the highly developed commercialism and industrialism. They may think that one food is as good as another. But science is constantly showing that this is not true.

Mother Church, ever on the alert for the needs of her children, whether temporal or spiritual, has mitigated her laws of fasting and abstinence. For example, she allows two ounces of bread with butter for breakfast on fast days—for the fat has been removed from the flour in milling. Yet some religious, holier than the Church, undermine their health through a false notion of self-denial regarding foods that are vitally important to them.

The founders of orders and societies, too, have been solicitous about the physical, spiritual, and social needs of their members. The pound of bread together with two kinds of cooked food, fruit, or fresh vegetables and an "hemina of wine" provided a balanced diet, according to modern standards, in St. Benedict's time. Today the character of that pound of bread has changed, hence there must be a change in the present-day diet. St. Benedict, in his broadmindedness, allows the Abbot to make these changes. St. Ignatius, too, prescribed

for the care of soul and body. Although he practiced great austerities in his early life in religion, he recognized the rôle of food and rest in the health of his subjects, for he sought dispensation from fasting for a subject suffering from melancholy and weak health. Religious are men and women, not angels. Men and women must eat to insure healthy souls in healthy bodies.

Teachers, religious teachers, have an obligation to themselves and to their students, for maintaining a high state of health. This does not mean luxurious living and sumptuous feasting. No, a diet of naturally wholesome foods prepared simply is the best way to keep healthy. Mortification can be practiced aplenty with this fare, but it can be done with more grace. God will be served better when the whole man is properly nourished. The mystical doctrine of wholeness can be better understood. The whole man can better serve his God in love, prayer, and sacrifice.

## Training Catholic Writers

(Continued from page 510)

it or not, or are reluctant to be so, are but illuminators of the Gospel. Great poetry, in the likeness of Christ, is the way, the truth, and the life.<sup>6</sup>

Our literature books are filled with thought-provoking phrases. "Flights of Fancy" in the *Catholic Digest* contributes original ideas for increased appreciation of exact and vocabulary-developing words.

Lastly, simple poems from some of the pupils will add color to that classroom magazine. In reading poetry, direct the pupils' attention to the beauty of thought or delicate phrasing of the poet. Let the child express his version of the poem. Present the pupils with a line or two of poetry or just a well-worded thought and ask them to develop it. The child's innate love of the beautiful will express itself with surprising originality.

### ENCOURAGE THE YOUTHFUL WRITER

For enlightenment, compare the first and last compositions written by each child during the school year. Let the child, too, see the improvement.

Innumerable examples of ways to encourage the youthful writer in developing his art can be found in books, as well as in the progressive teacher's own experience.

Recently Dr. Rosenheim spoke on the nobility of our work:

Again and again Christ repeats He thirsts for souls. And when we finally make up our minds to try to reciprocate a little bit the infinite love He has for us, we realize we can only do what He asks, to give Him souls, our soul and all the other souls we can, too. The more we engage in that occupation, the more we will be teaching what's worthwhile.<sup>7</sup>

Realization of this divine apostolate of ours, that our God-given work is to train the individual to use his writing ability to forward the teachings of Christ, would make us courageous and give us vision to see clearly and train accordingly. Therefore, with buoyant hearts, happy countenances and implicit trust in God we should enter daily upon our appointed tasks, for:

You are the light of the world—  
So let your light shine before men,  
That they may see your good works, and  
Glorify your Father who is in heaven.

—(Matt. 5, 14-16)

<sup>6</sup>Giovanni Papini, *The Letters of Pope Celestine VI to All Mankind* (New York: E. P. Dutton & Co., Inc.), pp. 121-122.

<sup>7</sup>Dr. Frederick Rosenheim, "Mental Hygiene in the Catholic School" address given at Diocesan Educational Institute, Hartford, Conn., Sept. 2, 1948.

# CREATIVE TEACHING

By BROTHER BASIL, F.S.C.

*De La Salle Normal School, Lafayette, Louisiana*

ONLY GOD can create, only God can produce beings out of nothing, since He alone is "the Father Almighty, Creator of heaven and earth." However, because He created man to His own image, He has given him a limited participation in the work of creation. Thus, man participates effectively in the production of life; his mind can produce works which, because of their originality, we call creations. These creations of the mind radiate the personality of their producers. Great cathedrals, great paintings, great music, great books reveal the creative mind of their often anonymous authors. Great schools such as Oxford, Cambridge, and the Sorbonne, stamp with an unmistakable mark their students. The powerful personality of the founders of religious orders radiates from the lives of their disciples. Such is the striking power of a strong personality that its imprint may be visible in the history of a race, prevailing through many generations.

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## TEACHER NEEDS SUPERIOR, UNFORGETTABLE CHARACTER

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The teacher, who professes to bring out human nature to full fruition, should be endowed with such a powerful and conquering personality. Nothing can deeply influence a man but another man, and if the teacher's influence is to be deep and lasting, he must have a superior and unforgettable character. This truth is exemplified in the life of the few great teachers with which some generations have been blessed.

We like to visualize St. Thomas lecturing in a public square to large numbers of eager students and commenting on the *Sentences* of Peter Lombard, or on the books of Aristotle. After reading the text, on which he was to lecture, he would assimilate it, transform it, adapt it, fathom it, make it part of his own mind and person. Then, from his warm heart, from his angelic mind, would pour forth torrents of new learning, freshly conceived by his genial mind. Then his inimitable deep

eloquence would illustrate his own definition of creative teaching, *Contemplata aliis tradere*, to impart to others the doctrines which our mind has contemplated, imbibed, and assimilated. His library was probably very small; his power was not in books, but in thought. His life was a living illustration of the saying of Balmes, his great Spanish admirer and imitator: "We all carry our ideal and learning within ourselves." Every phrase that poured out of his eloquent mouth was not an empty word, but was replete with the meaning brought out by ceaseless labor and meditation. He could have told his eager students, using the words of Camoens in the *Lusiad*: "I may well be excused not to have the book in my hands, it is engraved on my soul." To the routine-swayed teacher may be applied the Latin proverb "*consuetudo vilescent*." The creative teacher should remember that "man was made to labor and the bird to fly" (Job 5, 7), and that virtue is the safest helmet; he should not apply to himself the "*quod licet Jove*" of the tyrant but do and lead wherever he intends his pupils to go. A strong personality lives up to the Greek motto, "endeavor to control nature and not to submit to it." Such is the ideal of the creative teacher.

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## MATERIALS YES, PERSONALITY MORE

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Today, most of us teachers are but infants (*in-* not; *fans*-speaking), or speechless and inarticulate guides. Our desks are encumbered with textbooks, workbooks, and other so-called teaching tools; but, they are the products of other minds, who borrowed them from still other unoriginal writers. Our school buildings are monumental, our library replete with showy books, our laboratory well equipped. We are "plastered all over" with academic degrees, and are made to march and work by multiple rules and regulations; but we must confess that this is but mechanization, and not a sign of our integrated personality.

To the young, enthusiastic and professionally minded teacher who starts on his noble profession, we would

like to recall the advice of Mistral, the sound Latin-American poet, "Let your personality be filled as an egg, as good as bread, as wise as salt, and as straight as a match."

This is the true maieutic method of Socrates: that he brought out and revealed ideas. Thus, also, the teacher becomes the spiritual midwife who effectively assists in giving birth to minds. This is a most effective

heuristic process by which the truth is discovered and minds are trained; this is a practical application of the motto, "know thyself."

Teacher training institutions should inject into the blood of their students the germs that shall produce a powerful and lasting attack of the "metaphysical disease" which since the time of Greek civilization has swayed the European mind during its creative periods.

## The N.C.E.A. in New Orleans

(Continued from page 519)

not produced the promised results and that it has failed to satisfy the natural aspirations of man. This counterfeiting of God's plan has deformed the divine image of man who no longer has his origin and destiny in God but has substituted a pattern which turns about himself alone and has no destiny beyond the earth and the enjoyment of the finite. . . .

### CATHOLIC TEACHERS SHOULD LEAD

"Making a new moral order, building a peaceful world is everybody's business. But it is especially a charge upon our teachers who form our youth and who preserve for them Christian tradition and sound social heredity. . . . The well prepared Catholic teacher ought to know and love the writings of the Holy Father, and this knowledge and love should form and influence the students who come under his care. The Catholic teacher above all others ought to be taking the leadership in striving for peace and understanding under the able and inspiring leadership of the Pope of peace. The Catholic teacher must help his students to grow up and enter into life with the clear vision of an active obligation to all mankind. Our Faith offers the only basis for a worldwide way of life that can give men full respect for all their brothers and promise any measure of understanding among individuals and among nations. Our Catholic

educational system must not fail to teach what Christianity can do for world society; it must give a mature presentation of the principles on which the nations of this earth can live together in harmony. . . .

"It is more important than ever, then, for our teachers to inculcate the law of the love of God and the love of our neighbor in our children, because the need for the peace and charity of Christ was never so great. I plead with teachers to develop that spirit of self-sacrifice which inflamed the hearts of the early Christians. We cannot win the battle against darkness and despair without the burning light of faith—faith that is shored up by noble works of charity and love. The proof of our attainment of international understanding will be in the height and depth of our charity, for it is only in charity and mercy that we will find the peace of Christ in the reign of Christ."

The delegates went home from New Orleans with a conviction of the truth expressed in the statement of the secretary-general, the Rt. Rev. Msgr. Frederick G. Hochwalt: "From the basic relationships that exist between man and God, and between man and his fellow-men, our Catholic philosophy of education draws the logical conclusion that real peace and sound international understanding can spring only from Christian charity and Christian justice."

The full text of the convention addresses will be carried in the August Bulletin of the Association, *The Proceedings*. Every member of the Association will receive a copy.







# Book Reviews

*Saw-Ge-Mah* (Medicine Man), by Louis J. Gariepy, M.D. (Northland Press, Saint Paul, Minnesota, 1950; pages 326; price \$3.00).

"Saw-Ge-Mah" is an Indian word for "man-of-medicine." It is a title rarely bestowed upon white physicians. The Ottawa tribe gave the title to the author of this book, Doctor Louis J. Gariepy, as a token of their love and esteem of their friend. A busy surgeon, he finds a major interest in working for the social and economic welfare of the American Indian.

Doctor Gariepy has given us in "*Saw-Ge-Mah*," a case history of a young man who achieved his ambition, against almost insuperable odds, of becoming a physician. The story is absorbingly interesting. The struggles of the medical student, the interne, the resident, the general practitioner, the specialist physician, will draw not only those with a professional interest in medicine but the general reader as well, who relishes the saga of a doughty champion and the drama of human living. The author draws no veil over certain unfavorable trends in the profession, "particularly the modern tendency toward over-specialization, a tendency which has almost succeeded in eliminating the general practitioner—perhaps the most important member of the medical fraternity. Without him the entire profession may decline. The passing of the general practitioner is, particularly for the small towns, a disaster of national importance."

Hal Adams is a lovable character of determined will, whose greatest triumph is achieved in conquering himself. His wife, Kate Cassidy, is the power that keeps Doctor Hal on an even keel; she walks in patient strength beside him in all the vicissitudes of life.

She encourages her husband to take a part in all civic affairs and to sacrifice his own convenience to instruct citizens in their duties. Doctor Hal finds that the practice of medicine has given him considerable skill as a psychiatrist. He made a special study of the behavior of parents toward their children and gave the results of his study to his fellow-parents in the community. "Realize," he said at a father-and-son banquet, "that you are the one and only hero in your son's life. He worships you . . . Enjoy your boy's pleasures; play his games with him; make your home his home. Make your home a gathering place for his companions. Play baseball with them, and if you can't play, umpire. Enjoy their world just as you enjoyed it when you were a boy."

Many incidental lessons are set forth in the course of the narrative. The author has no finer passage than his advice to doctors as given by the veteran Doctor Reader to Hal when he took up his practice in Blufftown. He tells the young doctor to master the art as well as the science of medicine, to work hard right from the beginning, to study the character and methods of successful doctors, to be neat and clean in his personal appearance, and to build a good practice by being especially kind and attentive in cases of sudden sickness and alarm, or colic or convulsions or accidents or incurable disease. "Give your patient the best you have and keep on improving that." Doctor Hal wished that he had taken down in shorthand every word Doctor Reader had said; every physician will wish to read the old doctor's message.

The author's thesis, if you can say that he has a thesis, is that the medical profession suffers from an excess

of specialization. Many will agree with Doctor Kenning (p. 248) when he explodes with, "I tell you, Adams, this d---fad of hospitalization for everything from acne to xenophobia has got to stop. People can't afford it. No wonder there's a clamor for state medicine." There are high words of praise for the general practitioner and his unselfish devotion to a very important area of medical practice.

Doctor Hal remains constantly at work until a threatened physical collapse forces him to take his first long rest or vacation. Who is there that does not know a veteran doctor who has practiced steadily for years but never found time to take a vacation? The reader rejoices that Doctor Hal had the wisdom to rest before it was too late and to go on a tour to Rome where he was much impressed by his audience with the Holy Father, "a soul-stirring experience . . . never to be erased from memory."

(Rev.) PAUL E. CAMPBELL

*Reason to Revelation*. By Daniel J. Saunders, S.J. (B. Herder Book Co., St. Louis, 1949; pages ix, 319; price \$3.50).

After considering Father Saunders' presentation from a theological and pedagogical scrutiny and particularly from the viewpoint of study groups and the laity, this reader would recommend it for active Catholics who desire to explain to skeptics of our modern age the reasonableness of our Catholic Faith and also to refute the assertions of present-day rationalists.

The author, in his introduction, establishes a basic foundation of terms and method of presentation with emphasis on the purpose of the

book—to prove the divinity of Christ. He reminds the laity that they, and not theologians, are being asked to give an answer to the hope that is in them, and offers for their use arguments that are absolutely valid in substantiation of Catholic doctrine.

Father Saunders, by the very depth of his work, expressed in a lucid style, offers a comprehensive résumé of various schools of thought. He answers their objections and establishes Catholic belief in a positive, unquestionable manner. Thomistic in his method, the author avoids, as far as possible, technical phraseology, but uses the tools of history, tradition and the text itself of Holy Scripture to substantiate his analysis.

The chapters on Revelation, the mysteries and miracles might well be identified as the preliminary foundation on which he rests the structure of the text. For, if these are not accepted, the balance of the material would be of little value to the reader. Of special interest is the chapter on the "Wisdom and Sanctity of Christ" so seldom included in texts of this type.

In reality, we find here a deviation from the technical language of the average theological or philosophical discourse with a logical arrangement of subject matter, limited in scope to the practical but more than sufficient to fulfill the purposes of the author.

For the busy priest this book offers a résumé for reference; for the seminarian, a supplementary text; for the laity, a priceless source of information in discussing the reasonableness of the fundamental Catholic truth of the Divinity of Christ.

DANIEL L. FITZGERALD

## Our Review Table

*Curriculum Planning*, by Edward A. Krug, School of Education, University of Wisconsin. Deals with practices and procedures used by curriculum planning groups, and with the responsibilities of these groups. A unit of the *Education for Living Series* (Harper & Brothers, New York, 1950; pages 295 with bibliography and index; price, \$3).

*Outlaws of Ravenhurst*, by Sister M. Imelda Wallace. A reprint of a novel for junior high school students with some of its Scotch dialect simplified and the story tightened at the end (Catholic Authors Press, 1201 S. Lindbergh Blvd., Kirkwood 22, Mo., 1950; pages 233; price \$2.75).

*Lone Eagles of God*, a collection of ballads by Rev. J. G. FitzGerald, Ph.D. The men who brought God's word to the rugged coasts of Newfoundland are the heroes of these ballads of the North Country (Exposition Press, New York, 1949; pages 94; price \$2).

*St. Augustine's De Civitate Dei*; selections with notes and glossary; a textbook for colleges, universities, and seminaries; ed. by Rev. W. G. Most, Ph.D. (Catholic Education Press, Washington, D. C., 1949; pages 225).

*The Magic Pen*, by Anne Heagney. A fictional life of Frances Fisher Tiernan, better known by her pen name, Christian Reid, who lived from 1870 to 1920 (Bruce Publishing Co., Milwaukee, 1949; pages 168; price \$2.50).

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# THE CATHOLIC EDUCATOR

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September, 1949 – June, 1950

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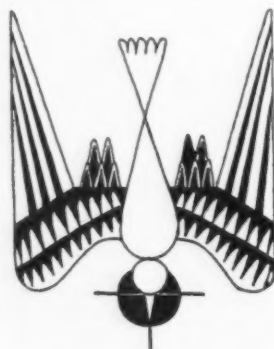
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## A Challenge to Catholic Teachers

(Continued)

By REV. BERNARD J. BUTCHER

Pastor and Principal, St. Mary's, Meriden, Connecticut

### THE CLASSROOM FILM APPROACH

A CAREFUL examination of a film, which is classified as a classroom film, discloses that it is a visual textbook. In fact, we might go so far as to state that it is a sum total of many textbooks. Educators, who produce, or who direct the production of it, carefully analyze and weigh information they have gathered from several texts. Finally, the best and most pertinent materials have been pieced together to form an excellent informative teaching aid.

The film *Immigration* is a concrete example. Because it is definitely a classroom film, it should neither be used as a means of entertainment nor be presented merely with the hope of an osmotic absorption by the pupil. It must always be presented according to the methodology recommended for teaching classroom films. This method demands that the following five steps be taken:

1. Preview the film.
2. Use the accompanying teacher's guide book.
3. Motivate the class.
4. Show the film.
5. Question the class again.

The teacher's first step, then, is to preview the film. When she does, she discerns that it is made up of the following five chapters:

1. The Great Migration.
2. The Immigrant.
3. Immigrant Settlement.
4. The Restriction of Immigration.
5. Americans All.

Now, what information do these chapters give her? Let us see.

### THE GREAT MIGRATION

A metropolis is often called a melting pot of world civilization. It acquires this name because of the amalgamation of many nationalities which settle there. Through a series of animated pictures, one first sees the flood of all these different people who left their homelands, and who now reside in the cities and towns of the United States. This infiltration reverts to these periods:

1. *Colonial Expansion.* The British, Dutch, and Germans who found a haven here during that period formed the backbone of the original thirteen colonies, which ultimately developed into our country.

2. *1820-1890.* The folks who came here during this period—the Irish, Germans, Scandinavians, and the British—did not tarry on the eastern border because it was very well populated. Rather, they began the expansion of the Middle West. Here, they found fertile fields and began at once to cultivate the soil, while some raised cattle. Through their efforts, these regions are now known as the wheat and corn belts, as well as the dairy states.

3. *1891-1920.* This phase is marked principally by the coming of peoples from southern Europe, and the Balkan Peninsula. These settlers migrated to those areas which we might justly call the manufacturing or industrial hub of America. They worked the mines and found employment in factories.

*The Immigrant.* What prompted these people to come to America? Undoubtedly, they must have had a reason. Now, we can state that their motives were one of these three:

1. *Economic betterment.* It is an innate ambition of man to enjoy the maximum benefits of his labors. In Europe, however, there were times when this was impossible, because the tenure of land was in the hands of the nobility. Thus, ordinary people rented land for

which they had to give the lord a stipulated quota of the crops which they raised.

2. *Political fugitives.* Despotism has been the stigma of many European countries and regimes throughout the centuries. People subjected to injustices are naturally opposed to the principles of governments which inspire them. This opposition of individuals is feared by the ruling gentry, because by it they realize that the seeds of discontent are sown, which is the basis of a strong opposition party. By way of arresting that, political persecution is resorted to. To avoid falling prey to this oppression, which endeavors to stint man's freedom to think, read, and live as he desires, the opposed leave the country and seek a place where they will be ruled with equity.

3. *Religious fugitives.* From time immemorial, there have been men who have set themselves up as demigods. In many instances they have been the rulers of their country. However, inasmuch as they were not satisfied with the dictating of governmental policies, they in turn infringed upon the freedom man craves for the worship he desires to render to God. Those who refused to follow the wishes of the ruler were persecuted. Therefore, like the political fugitive, the religious fugitive sought a haven where he could practice his religion according to the dictates of his conscience.

These then were the causes which either prompted or forced the migratory periods. Sorry to say, however, all who came here to escape these hardships were not

admitted. Those who had serious illnesses and dangerous diseases were weeded out and rejected at Ellis Island, where all had to undergo a thorough physical examination before they were allowed to enter.

#### IMMIGRANT SETTLEMENT

Those of you who have ever travelled and paid a visit to Europe can well imagine what must have been going on in the minds of these new settlers, and that the question uppermost in their minds was: "Where shall we go from here?" This must be considered, because for many their nomadic days were not yet over. They continued long after they set foot on American soil. This is what accounts for the expansion of the Middle West, where some went and found the opportunity to continue in their former occupations.

Having solved their first problem, namely, that of their domicile, they were still faced with the problem of language and custom. It was solved, however, through the churches, the newspapers, and the trade unions which taught them to work together.

*Restriction of Immigration.* With the continued influx of all these people, our government faced an ever increasing problem of caring for all who wished to come to our shores. This situation became so acute

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that it was necessary to enact a law in 1924 which restricted the number of immigrants annually to be admitted to 3% of the total number of any nationality who were living here in 1910. This law affected Europeans only. It did not deter the immigration of peoples from Canada, Mexico, and the Caribbean area.

## AMERICANS ALL

---

The wonderful thing, as well as the mystifying part of this movement, is the solidarity which has resulted despite the diversity of folks who now call America their homeland. True, indeed, the schools have been a most important influence in making these people appreciate the meaning of America. It was to them the land of opportunity, for it was a grand place for a fresh beginning; a land where one can work and truly live; a land where honest endeavor meets with fullest success. In our schools, too, the true meaning of our country's institutions and culture reach the children of every community, race, and origin. Here also, the latest arrivals have an opportunity to study the language and history of America, while they prepare for that important step—admission to citizenship.

As you will recall, it was pointed out that a planned lesson is an essential to warrant a successful class. In teaching by film, the proper planning involves first of all a previewing of the film by the teacher, not only that she may acquaint herself with its contents, but because this is a necessary prelude to reading and studying the guide book, which accompanies every film.

Viewing the film, she procures the facts. In following up with the guide book study she is able correctly to line up that information, and select and develop the main objectives which she means to stress in class. Through this coordination, there is very little chance of any vital information being overlooked or missed, because the guide book serves as a review of the film's contents. The guide book also enhances vocabulary growth, because words which in many cases are unfamiliar to pupils are noted with the suggestion that the teacher explain their meaning. This we must admit is a forward stride in our attempt to overcome the evil of ambiguity.

The next and final step before presenting the film is to motivate the class. This means that the teacher incite the pupils' interest in the direction she wishes, and build them up to look for what she means to have them gain from the lesson. This she can best accomplish through a series of well-put questions. However, we do not mean a routine question period, but rather a session where the atmosphere is one of informal discussion, in which the teacher and the pupils participate. Here the teacher will be able to stimulate the interest of her pupils in just the direction she wishes. The

pupils are then prompted to be on the lookout for the answers, and be alert and apprehensive. Thus the danger of their passively seeing the film is averted.

To elucidate what is meant by the above technique of questioning along specific lines, let us say that the teacher is instructing her class on immigration. While she gives them the overall course, she may wish to stress a particular point. On the one hand, it may be the causes which either prompted or forced immigrants to come to our shores, or on the other hand, it may be that she wants to point out the excellent job which certain agencies have done in effecting the amalgamation of all these immigrants who make up the population of America.

Now the film should be shown to the class. When the film has run its course, is it a signal that the lesson is concluded? Absolutely not, for this in reality is the beginning of a most interesting period of cross questioning. There is no doubt but that all will participate in this portion of the class, because their heretofore abstract ideas have now become concrete experiences. They have seen with their own eyes and heard with their own ears a lively presentation of what up until now was for many a dry and uninteresting subject. The teacher can now ascertain the number of questions the film has answered for the pupils, and learn whether or not their attitudes or ideas have been changed or corrected by the film.

To supplement what they have seen and heard, the teacher should take advantage of this opportune time to assign outside work, such as requiring posters to be made, essays to be written, and finally reports to be made of interviews by pupils with friends who may be recent arrivals in America. All these things enhance the permanency of what they have learned.

## EVALUATION

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The knowledge which has been imparted to the pupils through the medium of activated teaching acetate is much more permanent in nature than the knowledge gained through the textbook method. This conclusion is based upon the following factors:

Primarily, a common denominator has been created for all the pupils in the class. They may not all have the same IQ's, but through this medium they are all given a like opportunity, for they can all see and hear.

Secondly, the fact that they see in pictorial form what was formerly expressed merely in words, enables pupils to remember easier and longer. We often have heard it said that a man has a Kodak memory. This means that he is able to actually see or picture in his mind whatever he may have read in print, and he is able, like the pupil who is educated by visual aids, to retain that knowledge. To learn by seeing and by the



association of ideas is easier and more of a pleasure and less of an onus than memorizing undepicted facts.

Finally, the two important principles required for effective teaching have been put into play. There can be no doubt or question about intercommunication. The teacher has stimulated the minds of the pupils, and they have taken an active part in the class discussion. This is proved by the questions they have asked and the answers which they themselves have found by watching the film and later reporting on them. The facts have been spread out and explained not by mere words and illustrations, but in a most graphic manner through the sequence of pictures and running commentary.

**Conclusion.** The teaching techniques as discussed, clarified, and evaluated on previous pages, certainly should arouse you, and make you see in the future, a golden opportunity to do a better job. This should prompt you to expose yourselves to knowledge and methods as they develop in order to provide fuller, richer, and the best possible training to the youth of today, who, equipped with an education, must take their respective places in a keenly competitive world.

To round out this whole picture, let us now just consider the grave obligations you have, and the demands which two groups of people—parents and children—have on your talents and ingenuity. First, the parents of these children entrust you with them for five hours each day, and they have a perfect right to expect that you can and will give them the very best

possible in education. Second, the children in your respective classes are for the most part hopeful of obtaining from you a well-rounded, up-to-the-minute education, because they realize that never was a complete education more needed than it is today, and never was there a wider range of opportunity for getting it.

We feel that if in the future our Catholic schools are to maintain the high standard of efficiency and progressiveness which has always been their forte, they must of necessity begin in earnest to include audio-visual instructional programs in their systems. It does not take a genius to see the inevitable expansion of audio-visual education beyond its present narrow confines. Those who are not prudent enough to invest in this equipment and to train teachers in the fundamentals of the methodology to be employed to assure its effectiveness, will very soon find themselves shunted into the background in the educational world, because surely audio-visual education is justifying itself and is fast emerging as a prime factor in modern education.

There is very little doubt but that within the next decade all state boards of education will follow the example which some states have set in demanding that all teachers take and pass a formal course in audio-visual education prior to receiving a teacher's certificate. We are being challenged. Let us with utmost zeal get busy, prime and expand our curricula, and train our teachers in this field, that we may hold our enviable record of being first-class, up-to-date educationalists.

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# News of School Supplies and Equipment

## Ladder Safety Attachment



The Hydra-lizer is a hydraulic ladder attachment which automatically corrects uneven terrain and provides many new convenient ladder positions along with the best in safety footing on all surfaces. Interconnected hydraulic cylinders displace oil from one leg into the other as ladders are placed into position to correct conditions from hillsides to stairways. By moving a foot operated valve the ladder is locked into position.

Hydra-lizer can easily be attached to any extension ladder, straight or flare base ladders.

Ball and socket safety shoes conform to the terrain and a combination of rubber and cord tread grip assure safety on all surfaces.

Steel teeth on the shoes are used on icy, soft ground or slippery asphalt terrain. The attachment is constructed entirely of steel and weighs seven pounds yet is designed for working loads of over 500 pounds, according to the manufacturer, Anderson Products Co., Box 691, Tulare, Calif. (S11)

## Laminated Desk Tops



More than 200 cities throughout the country have completed installations and tests of "Richwood," the new laminated plastic permanent, school, college and office desk top, introduced by Laminated Plastics, Inc., 718 Beacon Street, Boston, Mass.

"Richwood" is a high pressure laminate available in accurate wood grain reproductions. Its outstanding qualities are its

unprecedented glare reduction, durability and cleanliness and its non-polarization of light, the company states.

The durability of Richwood was indicated by its abrasion tests of 50,000 cycles on the Taber Abrader. Claim is made that it will not chip, peel or craze and is virtually indestructible; and, pencils, crayon, ink, household acids, juices, alcohol have no effect on the "Richwood" surface. Further "Richwood" is fire and vermin proof and its uniform, crack proof surface prevents the trapping of dust or bacteria.

As a writing surface it offers a new experience to all who use it. The finest tissue may be used for writing without distortion on "Richwood." After washing, its surface is unmarred.

It is now being manufactured in ribbon walnut and rift oak for school desks and is also available in African mahogany, gray mahogany, primavera, walnut, bleached walnut and limed oak for desks and counters in offices, colleges, and institutions.

"Richwood" desk tops are available on new desks from leading manufacturers and as replacement desk tops alone. "Richwood" is also available in sheets which are being used by schools in desk top, table arm, cafeteria tops, counter replacement.

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By AUGUSTINE J. OSGNIACH, O.S.B., Ph.D.

Professor of Philosophy  
St. Martin's College, Olympia, Wash.



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"The volume here reviewed sets forth some of the historical antecedents of the problem of communism, explains the philosophy of Marxism, lays bare its great defects, calls attention to certain shortcomings and some wholesome aspects of western economic life, and suggests how it may be improved. The writer describes some of the social organisms that functioned in earlier times, explains the features of Industrial Revolution and its attendant philosophy of Liberalism, and effectively

portrays some of the evils an unbridled Liberalism has worked during the past century and a half. That some solution must be found is the author's contention, but, to quote his own words, 'Must It Be Communism?' . . .

"Dr. Osgniach holds there is an alternative to communism. This alternative is offered by the middle-of-the-road conceptions advocated by Von Ketteler's great school of sociologists and latterly formulated in the encyclicals of Leo XIII, Pius XI, and Pius XII, principles on which men of every creed and condition can unite in order to create a society worthy of man's high dignity."—Henry S. Lucas, in *The Catholic Northwest Progress*, April 7th.

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Brother Robert Wood is a graduate of

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the University of Dayton (Ohio), with a B.S. in Educ., his specialties being English and social studies. After teaching at Don Bosco High School in Milwaukee, and at St. Michael's High School in Chicago, he was sent in 1949 to teach at the Provencer School. He is a member, during the current year, of the ideals and practices committee of the Manitoba Teachers' Society. He is the author of a published pamphlet, *The Familiar Stranger*, and another one forthcoming, *My Father's House*. He has contributed to the *Catholic School Journal*, *The Exponent*, and the *Marianist Working Brother*. His present teaching includes religion, geography, and English at the secondary and junior college level. He reminds us that this year is the centennial of the death of the Marianists' founder, William Joseph Chaminate, and also of the founding of the University of Dayton.

## Sister Mary Ethelburg Leuschen, O.S.B.

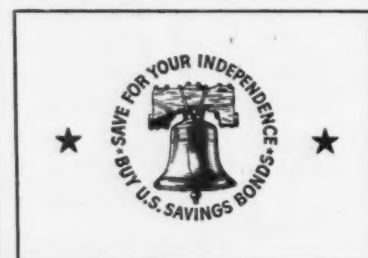
Sister Mary Ethelburg Leuschen is assistant professor of nutrition and dietetics at Mount St. Scholastica College from which she received her A.B. degree with major in chemistry. She earned an M.S. from Kansas State College (1939) with major in nutrition and dietetics. She studied chemistry for a summer at Kansas University and institutional management at Columbia University, last summer. She has been teaching for the past fourteen years at Mount St. Scholastica, having previously taught for four years at the Academy of the institution. She has been moderator of the regional commission of the Confraternity of Christian Doctrine (Central Midwest Region), consultant dietitian—college and convent member—Omicron Nu. She is a member of Sigma Xi (Science), Academy of Applied Nutrition, and the National and Kansas dietetics association. She has contributed to *Chemistry Leaflet* (prize-winning essay Dec., 1929), *The School Cafeteria*, the *Benedictine Review*, and (in collaboration) to *Journal of Nutrition and Transactions of Kansas Academy of Science*.

## Brother Basil, F.S.C.

Brother Basil, well known to our readers, contributes an article on creative teaching.

## Rev. Bernard J. Butcher

Father Butcher was introduced to our readers in the May issue.



## Catholic Colleges and Schools

### Marquette University

Milwaukee, Wis. Conducted by the Jesuit Fathers. Colleges of liberal arts, business administration, engineering, journalism, and nursing; schools of dentistry, law, medicine, and speech; graduate school and high school. Department of Education. 1950 Summer sessions, June 12-Aug. 3, June 26-Aug. 4. Address Registrar.

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Wilkes-Barre, Pennsylvania. A liberal arts and science college for men, conducted by the Priests of the Congregation of Holy Cross. Bachelor of Arts in Economics, English, History, Journalism, Philosophy, Modern Languages, Bachelor of Science in Accounting, Biology, and Chemistry. For further information address the Dean.

### University of Ottawa, Canada

Bilingual institution in the heart of Canada's capital. Arts, science, business, engineering, physical education, medicine, law, psychology, education, nursing, social sciences, philosophy, theology, canon law, graduate school. Member of N.C.C.U., the Canadian association similar to American accrediting agencies.

### The College of St. Rose

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### Siena Heights College

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### Nazareth Academy

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### Immaculata College

Immaculata, Pa. Sisters, Servants of the Immaculate Heart of Mary. Fully Accredited. Degrees: Arts, Science, Pre-medical, Secretarial, Music. Vocational, Home Economics, High School Teacher Certificate. Swimming-pool, lake, campus 327 acres, athletics, riding, sports. View-book on request, 40 minutes from Philadelphia. Phone: Malvern 2201. Cable: Marimmac.



